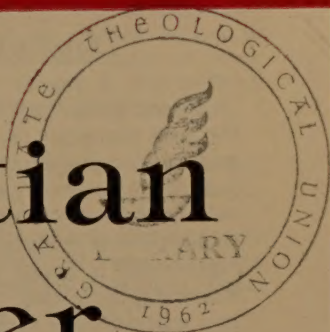


FEB - 8 1978



# Christian Order

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## DECEMBER RENEWERS

Please be so very kind as to renew by return of post on the first reminder that your subscription is due, if you can possibly do so. December and January are back-breaking months for our very small and totally devoted staff. Failure to renew promptly on the first reminder adds greatly to the strain of two exceptionally heavy months. From the financial angle, it could place us in a very difficult position. Knowing these two vitally important facts, I am sure that you will do your utmost to renew promptly and that those whose renewals were due in October and November and who have not yet renewed their subscriptions to *Christian Order* will do so without delay. It would be the greatest help to me personally if you would do this.

May I take the opportunity of thanking all readers for the unfailing and wonderfully generous support they continue to place behind *Christian Order*. I am more grateful to you all than I can easily say. I would like to take the opportunity of wishing you all every blessing this Christmas and throughout the coming year.

Very gratefully yours,

Paul Crane, S.J.

*Cum Permissu Superiorum.*

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### If You Change Your Address :

Please let us know two or three weeks ahead if possible and please send us both new and old addresses. Thank you.

*Christian Order* is a monthly magazine devoted to the promulgation of Catholic Social Teaching and incisive comment on current affairs in Church and State; at home and abroad; in the political, social and industrial fields.

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# Christian Order

EDITED BY

Paul Crane SJ

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## L. S. D.

THE EDITOR

**D**URING this past year the rising costs of producing *Christian Order* finally caught up with us. Paper and postage hit the sky. As a result certain adjustments have had to be made. It was either that or a somewhat aimless raising of the annual subscription from £1 to £2. In the end I decided to leave the rate at £1, as it always has been, and make certain adjustments.

These were carried out in the late Summer and they add up to a considerable saving of something in the nature of £1,500 a year. This, however, is not enough. So it is that I have decided, with great reluctance, to drop two Summer issues of *Christian Order*, which means that, as from 1978, it will be produced ten times a year instead of 12. The June-July will appear in June and the August-September number in September. The savings achieved through these two sets of economies will be in the region of £4,000 a year. We will be enabled, in consequence, to carry on easily as we have carried on debt-free since the magazine was founded eighteen years ago. That is quite a time. I am not at all worried by the financial angle. The measures about to be taken are not-panic-stricken—for there is no reason for panic. It is a matter, really, of looking ahead and taking sensible precautions.

It is quite clear that these measures would have had to be taken much earlier had it not been for the immense gene-



rosity of so many readers to whom I can never be sufficiently grateful. Without the flow of unsolicited donations from yourselves, *Christian Order* would have been in trouble long ago. What has happened this year is that rising costs have got to the point where, last Autumn, they were on the point of beating even your generosity. They failed to do so because we acted in time. But the measures taken are insufficient of themselves to keep *Christian Order* afloat. They presume your continued generosity. Given this, we can cope and cope easily. I have no doubt whatsoever about that.

There are other ways of helping forward the circulation which now exceeds 11,000, as compared with a circulation of just over 6,000 in December, 1974—only three years ago. Let me name three of them.

*In the first place*, those of you whose subscriptions are amongst the 1,000 or so due this month of December, will have received your reminders through the post. If you have not done so already in answer to the reminder, would you please be so good as to renew *right away*? It would make all the difference in the world if all the renewals due this month were in by mid-December. It is this speed of response, above all, that keeps costs down and enables me to keep the annual subscription at £1 despite inflation. Will you please help me very specially in this fashion? The process of renewal has been made as simple as possible. Will you please renew *as promptly* as possible?

*In the second place*, a subscription for a friend or a reader of the Editor's choosing is a way in which the circulation of *Christian Order* can continue to be extended in its present wonderful fashion. You will find a form for a friend enclosed with this number of the magazine. Please use it.

*In the third place*, and in lower key, readers have so often sent donations along with their renewals of subscription to help *Christian Order* during this time of rising costs. Please continue to do so. Without your generosity the magazine could not go on.

May I thank you all who have helped me so much and wish you every blessing at Christmas and throughout the coming year.

With kind permission of Mgr. Anthony Stark, Master of the Guild of Our Lady of Ransom, and Father Joseph Crehan, S.J., we are publishing this fascinating article from the Easter (1977) number of the Ransomer, 31 Southdown Rd., London S.W.20. It is confirmatory of certain points of criticism made in "Christian Order".

## Vatican II: after Ten Years

JOSEPH CREHAN, S.J.

THE thirteenth decree of Vatican II, on the Church in the modern world, was originally suggested to the Council by Cardinal Suenens and some of the Rhine-Seine group of bishops. It went through some six revisions and was finally promulgated at the very end of the Council in 1965. It had been given the tag *Gaudium et spes* (Joy and hope) in one of these revisions, having started life as *Gaudium et luctus* (Joy and sorrow), which was perhaps a better description of the human condition. In the optimistic days of the Sixties this mixture seemed not quite fitting. The third revised text of this decree came up in the Council on 22 October 1964, and it fell to Cardinal Heenan to make the first speech on this draft document; he laid about him.

### *Cardinal Heenan Attacks the Periti*

What reads now as prophetic about the speech is the searing attack on the *periti* or expert theologians for abuse of their function at the Council, trying to lead it by the nose. This was in effect what came about once the Council was over; the *periti* published their "rejected addresses", which had failed to find a place in the conciliar decrees, as if they were valid commentaries on what the Council had actually decided. An American theologian has claimed

that for some years after the Council theologians were running the Church, and it is only in the last five years that bishops have begun to regain control. The text of Cardinal Heenan's speech is now available in the massive volumes which are issuing from the Vatican Press (sixteen of them, so far) which give the verbatim report of what was said at the Council, a veritable Hansard of the Church. I give an English version of his Latin speech.

### *String of Empty Phrases*

"It would be a mark of ingratitude not to applaud the efforts of the Commission which prepared this Schema. I am sure the Fathers of the Council and *periti* worked hard at it. It is nevertheless clear that the document presented to us is unworthy of an Ecumenical Council. If we want to talk about the Church in the world of to-day, we must do so clearly, briefly and in the concrete. For some years now, not only Catholics but also non-Catholics and unbelievers have been waiting for advice from us here in Vatican II on very serious problems. The Holy See has already hinted that the Council might make some attempt to solve social problems of our age. The world will read and study this document with eager expectations. But, Venerable Brethren, what judgment will the world make on our Schema? In some matters, as we know, it is better to say too little than too much. But in our present business it would be better to say nothing than to put out a string of empty phrases. You recall how many General Congregations we had when disputing about the sources of revelation. That was a question rightly deemed important by theologians. But to citizens of the world, Catholic and Protestant alike, that kind of disruption is remote and without interest. This Council will be the laughing stock of the world if after long disputes on points of theology it now intends to rush through discussion of world famine, nuclear war and family life. They will ask with irony, but with justification, What does a pastoral Council mean? With respect for the authors of the Schema, and while I thank them, I make bold to say that the Schema is a disappointment to all. The authors seem hardly to know to whom the Schema is addressed. They say: Christians hold dialogue with all men, even with those in whom good will is lacking.



The style of the whole Schema reminds me more of a pious exhortation than of a conciliar document.

### *Beware of the Periti*

"Our Schema with its additions is obscure and ambiguous. Without the additions it could be dangerous and do harm. I hope the Fathers will think seriously about this. If we are not going to examine the additions here in this Hall, it will be left to the *periti* to interpret the mind of the Church to the world, which God forbend. I fear the *periti* when they bring in their additions (*Timeo peritos adnexa ferentes*: see Vergil: Aeneid 2:49). Already between sessions of the Council Holy Mother Church has suffered grievously from the lectures and writings of some of the *periti*. They are not numerous, but their sound is gone over the face of the earth. *Periti* of that sort set at naught the ordinary magisterium of bishops and even alas, of Popes themselves. You must not show them Catholic doctrine contained in papal encyclicals, for they will at once tell you that Popes are not infallible in encyclicals. It is no use any longer quoting to such *periti* papal documents in support of the faith. We must re-assert the teaching authority of the Church. It is useless to talk of the collegiality of bishops, if some *periti*—and I repeat that they are few—are going to contradict our teaching in newspapers, books and lectures and bring it into contempt. Hitherto in the Church the infallibility of *periti* has not been an article of faith. The opinions and theories of one or two *periti* should not be made equivalent to a consensus of theologians.

### *Periti Ignorant of Life*

"This Commission was perhaps doomed to failure from the start, for *periti* who were really expert in its subject-matter were not there. When we talk of life in society we have to consult those who know the world and have lived in it. How many parish priests, how many laymen, wives, doctors, how many experts in economics or science (especially biochemistry and nuclear physics) were *periti* on this Commission? It is useless to seek advice from those who have spent their time in religious houses or seminaries, or in teaching young men in universities. These distinguished men scarcely know the world in its raw and sometimes cruel



reality. They easily rely on the opinions of the worldly-wise. They are simple as doves, but not always as prudent as serpents.

"If you want proof, you will find it in plenty in the part of the Schema dealing with marriage. Everyone knows that doctors everywhere are working hard to produce a contraceptive pill that can be approved. It is sought as a panacea for all sexual difficulties in married life. The Schema and the additions do not hesitate to prophesy that such a solution will be found. It is said that husbands and wives alone have the right to decide the morality of these matters. Each one must use his own judgement. Yet, says our document, married folk must act according to the teaching of the Church. But, Venerable Brethren, that is precisely what married people are asking us: "What is NOW the teaching of the Church?" To this question our Schema makes no reply. By this very fact, I believe, an opportunity is being given to those who after the Council wish to draw a conclusion from our silence that will be opposed to sound doctrine. The Schema goes on, however, to address husbands and wives in this soothing fashion: Practical solutions are in part already apparent and in part can still be hoped for. Words like this seem unworthy of a solemn document of the Church. If our children ask for bread, shall we give them a stone?

"I ask most earnestly that the whole Schema with its additions be sent back to a new Commission. In the Schema it is said that learned men and married people should work together in order that the intricate order of nature may gradually be better understood. But this investigation ought to have taken place before, and not after, the drawing up of this Schema.

### *Wanted : a New Commission*

"I propose therefore that a new Commission, with lay *periti* and priests endowed with pastoral experience be set up at once. Then, after three or four years, in the fourth and final session of the Council there can be discussion about all these social problems. It is true that by then some of us will have been translated from the visible college of bishops to the halls of heaven. But we shall be able to help more by our prayers than by speeches in Council. This at

least is sure: it would be a scandal to act now in haste and superficially when at last we face a task that is truly pastoral."

In the event the Schema was sent back, rejected by 1,576 votes against 296. New men were brought into the sub-commissions. Early in 1965 the drafting of a fourth text began. In the spring and summer this fourth text was once again transformed and the fifth text submitted to the Council in its last session on 16 November 1965. The chapter on marriage problems was approved by 1,596, with 72 against, and 484 still requiring emendations. These points were taken up and the sixth and final text was put to the vote on 4 December, when the same chapter had 2,047 in favour and 155 against. Cardinal Heenan's call for lay experts and pastorally experienced clergy to combine was really put into effect in the Commission which prepared the ground for the encyclical of Pope Paul, *Humanae vitae*, but the teaching given in the Council's decree, although summary, was not the mishmash that Cardinal Heenan had criticized. Married people were now told that they must make their decisions in the presence of God, and that they must form their conscience not by their own fancy but by attending to the law of God and being obedient to the teaching of the Church. This teaching was not further elaborated by the Council but left over for the Pope to deal with in the next few years. Cardinal Heenan was right in saying that it would require four years to clear up the question (1964-68).

### *Two False Principles Rejected by Pope Paul*

In his encyclical Pope Paul rejected two principles which had been urged by a number of *periti* at the time of the Council; one was the principle of dominion and the other the principle of totality. The principle of dominion argued that, as man had achieved dominion over most of his bodily processes in a lawful development of science, it was his right to exercise dominion over the source of life itself. But this the Pope denied. The other principle was in effect an appeal to look at the course of a couple's married life as a totality and judge it accordingly, not in its individual acts. A lapse now and again to keep a marriage in being would not on this principle be condemned. But again the Pope

rejected the principle. Those who challenged the Pope's verdict by claiming that it was lawful to separate the two ends of marriage have, since 1968, been forced by logic to admit that they have no real reason for regarding homosexuality as wrong. Hence the issuing in January of this year of a statement of moral principles by the Congregation of the Faith. The whole sequence of events has shown the Church trying to prevent the faithful from being conformed to the pattern of this world (Rom 12:2).

### *Hoodwinking the Faithful*

One gambit that is used by reformers is to present as alternatives (either/or) positions or ideas that are really complementary. One way of using the gambit is to bring in the terms "vertical" and "horizontal". One may be told pityingly that the Church must now direct her aim horizontally, to our fellow men, and not vertically, towards God. That the Church has to be concerned with both is not for a moment allowed to appear. This technique was used to urge changes in the liturgy, to make it a convivial meal and not a sacrifice to God. The idea that it was both was scouted. The claim of hospitality at a meal was likewise urged in terms that would admit all and sundry to holy Communion, while the right (or lack of right) to share in the sacrifice of the Church was not considered. Over and over again Catholics have been hoodwinked by claims of this either/or nature, as if the Church existed only in two dimensions.

The existence of the Council, with its formal debates and its procedure of committees to revise and re-draft, was used to suggest that after all the Church is a parliamentary democracy; the old pre-Vatican II government was now out and a new government was in. But the Church was not founded by Christ as a democracy. Parliaments do not teach doctrine, nor do they witness to the revelation of God. German theologians have suggested since the Council that bishops should not be appointed for longer than an eight-year term, and that then if they wished to stand for re-election, they might do so. Pius IX told the bishops at Vatican I that they would find the Holy Ghost in the Council and not outside. The same advice is pertinent in the aftermath of Vatican II.



In brief compass, this article by one of France's most distinguished living lay Catholic writers, gives the reader a stark glimpse of the appalling tragedy that has overtaken the Church in that country.

# A Papal Legate for France

(from "Le Figaro", I. VII. 77)

LOUIS SALLERON

THE association "Credo" whose president is Michel de Saint-Pierre published, some weeks ago, the following communiqué: "The executive committee of 'Credo' begs the Holy Father to send to France a legate, with full power, to inquire into the anarchy which is the condition, in many places, of catechetics, the administration of the sacraments, preaching, and the celebration of Mass, and to redress the wrong thus done to the Catholic community in France".

I think it is a good idea, and I shall come back to it. But I should like first to draw up a quick list of the chief points which are at the root of the immense and painful confusion into which French Catholics are plunged.

1. THE COUNCIL:—People say "The Council", and behind the word they make a permanent amalgam with elements from the different conciliar texts, from Council, Pope and bishops, from postconciliar reforms and "the spirit of the Council", etc. And if you try to introduce a few obvious distinctions between these different elements you are at once accused of being "against the Council". and, of course, against the Pope, against the bishops, against the Church, rebellious, in revolt, schismatic, etc.

To take just one example. On 20 January 1976 His Eminence Cardinal Garrone delivered a discourse at Saint Louis des Français in Rome in which he spoke of the Council. Here, word for word, is part of what he said: "In spite of a fundamental originality of ideas, *Lumen Gentium* is like other classical conciliar texts. *Gaudium et Spes* is like nothing else". The Cardinal made his meaning clear, saying: "It is an essay"; and he repeated, as though under-

lining the difference from *Lumen Gentium*, "It is an essay".

That was sound sense. But just imagine the same words in the mouth of a traditionalist lecturer; or, indeed, a traditionalist bishop! They would be taken to signify a "rejection" of the Council.

When you remember that, of the sixteen conciliar documents, only two (*Lumen Gentium* and *Dei Verbum*) are dogmatic constitutions, the other two constitutions are not dogmatic, nine are decrees and two are declarations, who could honestly attribute the same value and the same consequence to texts so different?

2. LITURGY:—I confess that I was delighted when the decree "On the Sacred Liturgy" was published. I saw in it the completion of the liturgical restoration begun by Abbot Guéranger and carried on by all the Popes, notably Saint Pius X and Pius XII. How naive! I did not notice the little equivocal phrases and the multiple references in the practical instructions. The kingpin of the reform, before, during and after the Council, Mgr. Annibale Bugnini, showed as early as 1967 what they meant. "It is not just a question", he wrote, "of touching up a valuable work of art; sometimes it is necessary to provide *new structures for whole rites*. It is in fact a matter of a radical restoration, I might almost say a *recasting* and, on certain points, a *veritable new creation*".

Last year the celebrated P. Gelineau, S.J. published a book on the liturgy. If the forms change, the rite changes. If an element is changed, the significant totality is modified. As for the Mass in particular he says: "Truth to tell, *it is another liturgy of the Mass*. It must be said straight out: *the Roman rite as we knew it no longer exists. It has been destroyed*".

That is why so many priests and faithful keep to or are returning to the traditional Mass. The prohibition, completely illegal, of that Mass is incomprehensible to the traditionalists who, finding themselves driven, with their priests, from the churches, are scandalized that those churches can shelter any kind of celebration, including "ecumenical Masses" celebrated by a pastor and a priest, as was done notably several times last year in Strasbourg. We have even had, this year on 13 April, an Anglican bishop "celebrating" in the cathedral of Chartres. For a

Catholic that bishop is neither bishop nor priest, and his Mass is not a Mass. Even so, he can officiate in the cathedral of Chartres while a Catholic priest has no right to celebrate the age-old Mass there.

If we were to speak of baptism, penance, confirmation, matrimony and extreme unction we should never end.

3. THE COMMISSIONS:—In January 1974, Cardinal Journet (the great friend of Jacques Maritain and of Paul VI) wrote to Gérard Soulages: "The French episcopate is miserably enslaved to commissions set up by itself and which no-one dare touch . . ." He put his finger on the worst sore of the Church in France. We have an episcopate: we no longer have bishops. Or, rather, we have a dozen: those who are always being named by the mass media, and who bring the others into line with the commissions, whose animators or instruments they are. That is the way "collegiality" works. Contrary, there again, to what is generally believed, collegiality has nothing to do with the College of Bishops, the nature of which was precisely stated by the Council in chapter 3 of the Constitution *Lumen Gentium*. There are thousands of Catholics who would testify that when they have been to see the bishop of their diocese for whom they have respect and affection, they have been told: "Yes, I know. I know what is going on. What you tell me distresses me as much as it distresses you. But believe me there is nothing I can do—nothing". That is the situation. Government in France is by the permanent episcopal commission, the episcopal secretariate, the specialized commissions, etc. In short: committees.

There is much talk of schism. The schism of "the Church of France" is virtually consummated by its systematic refusal to obey the Pope and the Council on fundamental questions: catechetics, seminaries, priesthood, etc.

Beyond the present whirlwinds it is indeed "the essence of the faith" which is in question. A papal legate who, for a year, would go from diocese to diocese, seeing for himself, questioning all the bishops, hundreds of priests and men and women religious, and, above all, thousands of fathers and mothers of families, would really know; and the real situation of French Catholics would touch his heart. He would then tell the truth to the Pope—and the truth would save us.



In this third and final letter, Father Crane notes the omission from the Report of any mention of post-conciliar disaster directly attributable to post-conciliar reform. Additionally, the needs of the Church in this country, as advocated by the Joint Committee, come in for strong criticism, most especially that which takes the form of calling for a National Pastoral Council. This, in Father Crane's view, should not be called at any price.

#### CURRENT COMMENT

## Time for Building : A Commentary

### 3: THRESHOLD OF HELL

#### THE EDITOR

My Lord,

I WAS on Chapter 1 of your Report last time. I will be on it still—and the rest of your Report besides—in this concluding letter.

#### *Post-Conciliar Disasters Excluded*

Given your view of renewal as change and given your seeming determination to impose it on the Catholic Church in this country, I think you will agree that any report you and your Committee write will not only have to accept the texts of the Council as virtually irreformable and make it clear that the Faithful should do the same: but, in addition, exclude from the pages of any report you write any mention of the disasters that have followed in the wake of post-conciliar reform. This, in fact, is what you have done in *A Time for Building* and this is what makes it

somewhat futile reading. Take Chapter 2, for example, which deals with the "Human and Material Resources of the Church in England and Wales". There is no indication therein that disastrous post-conciliar policies have caused the decline which you are content to speak of as if it were some natural phenomenon and without ever seeking to probe its real significance. If you were to do so with an open mind, you would not, for example, simply note in this Chapter that baptisms have declined by 4000 a year over the past 10 years (para. 25) and leave it at that. And can you not see (paras. 26-28) why vocations are falling off and the numbers of priests and religious declining? I do not think so and I believe the reason is that your minds are closed. Were this not the case, you would discover very soon, I think, that the present decline is the fruit of post-conciliar change masquerading under the guise of renewal. This you and your Committee refuse to see, My Lord, because change in your (wrong) view is a must and to make it a must for everyone you take pains to create the strong impression in your Report that change is what the Council ordered. Moreover, being so committed to change in the guise of renewal, you cannot do anything but accept—and insist that others accept—the post-conciliar reform as *ultimately* advantageous, however disastrous its immediate, short-term results may be. Whatever happens, therefore, there can be no going back where you are concerned. At this kind of point, therefore, as in others, your very questionable theory of growth through tension is introduced in support of your bogus position. Where you are concerned, there can be no going back. The only way is forward through further (and futile) change. Time is never allowed for a reconsideration of past policies, however disastrous their results may have been. You do not look at those results, so far as I can see, because you do not want to see, still less think about them. Hence it is that, unlike any business man when failure follows a new initiative, instead of returning to square one for a re-examination of what was originally intended, your reaction and that of your Committee is to push out further into the unknown with a load of further untried projects to be thrust on the long-suffering Catholics of this country. Thus, in true post-conciliar style, failures arising from your policy

of change for its own sake are ignored and, in their wake, yet further changes of the same rootless nature and in the same line of country are introduced. Your Report is full of this kind of intention. The end-result can only be a process of cumulative breakdown. For its suggestions, implied and expressed, are irrelevant to the real issues that confront the Catholic Church in this country at this time. The briefest consideration of some of them will show this to be the case.

### *Blitzed Bishops Surrender*

You tell us (para. 20) that the Bishops went through a "deeply educative process" at Vatican II. I would say, rather, that they went through a startlingly traumatic experience at the Council from which they emerged blitzed and, for the most part, beset with the vague idea that things in the Church had got to be changed and that the business of change was in large part to be the work of the "experts"—those eager, progressive and peregrinating beavers, who were already signed up for the job and supplied with the ammunition they needed by the well-financed operations of IDO - C, *Herder Correspondence Consilium* and a host of other publications, particularly in the doctrinal, liturgical and cathetical fields. It was not, as you appear to imply (para. 20) that the Bishops lacked the "insights" (very much of an in-word today amongst Progressives and Lutheran in its subjectivism) to impart "the spirit of the decrees" to the Faithful—a phrase which gave them *carte blanche* to introduce almost any manner of change at any level they liked and to tolerate almost any kind of gimmick on the part of their clergy. What really happened was not this, futile, indeed, though it was. What happened was that the Bishops virtually surrendered their authority to the "experts" and turned over to them, by so doing, that which was given to them at their episcopal ordination and which they are forbidden to turn over to anyone—the task, specifically theirs, of upholding the Faith of all Catholics committed to their care, each in his own diocese. To all intents and purposes this went. Ever since, clergy and Faithful, in diocese after diocese, not only in this country but right across the world, have been ruthlessly pressurized



by a new progressive establishment within the Church, forcing rootless changes on them in the name of renewal, claiming episcopal support for their action, and seeing the validity of everything they do as established because carried out "in the spirit of Vatican II". Meanwhile, the Bishops look on timorously, each rather like a bewildered and mentally half-paralyzed referee at a football match, one of whose sides is winning because changing the rules as the game proceeds without correction from the referee and, whenever a crisis occurs, producing its own bag of dirty tricks. In this way the Church is being changed out of recognition and the Faith of its young generation destroyed. Yet no recognition of this as occurring, still less as caused by Catholic clerics within the Church itself, is apparent from the pages of your Report.

### *Consultation and the Holy Spirit*

What are needed apparently, in your view and that of your Committee, are further "insights", along with "consultation" (para. 21) and a "sharing of responsibility" (para. 21). The former, quite obviously, is linked with the latter, but you also see it as having an absolute value in itself: "The process of consultation is one way of listening for the voice of the Holy Spirit making itself heard through the voices of men" (para. 56). This view, I believe, is thoroughly bogus. It is also dangerous, for it reeks of group subjectivism. It fits in, of course, with the significance you attach nowadays to the community approach, the prevailing immanentism which sets you off looking for God in man and his works, rather than seeing man primarily, as you should, as the lovely work of God's hands. There is, if I may say so, something very "cursill" and very "sensitivity-groupy", very pentecostalist and—again, if I may say so with respect—very presumptuous and very arrogant in this idea that the Holy Spirit will speak to you merely through consultation with your fellow human beings. What He will do if we pray perseveringly is teach us gently to see those about us as the exquisite work of God's hands and, in consequence, love them the more for that; and, then, out of the interchange that love brings, will come mutual help, which the Church with its Sacraments

will enrich in the giving and sustain against all odds. But charisms laid on by the Holy Spirit in the process of consultation; what the late Sir Arnold Lunn called FIF — Funny Inside Feeling — this kind of thing is more remote from true Catholic Belief and Practice than I am from the moon. The action of the Spirit is not “emotional-groupy”, as your Committee appears to think. It is gentle, quiet; it comes in prayer not to chatterers, but to those who wait patiently on God. There is all the difference in the world between the kind of group-consultation you are advocating as a vehicle of the Holy Spirit, with its accent on “insight”, open-endedness, matiness and fake equalitarianism amongst its members and, say, a group of Catholics praying to the Holy Spirit with their Retreat Director before a conference or for help with a decision they have to take or a line of apostolic action they have to plan out. The former expect the Holy Spirit to speak through them, simply because they are together. The latter ask His help that they may do God’s will. The former has its not-too-distant parallel in the subjectivist sects of Los Angeles or Lagos (both cities are close to the record in this regard); the latter in the silent prayer of a cloistered community, where God and the Holy Ghost speaks to those who wait quietly with a prayer in their hearts.

### *No Time for Prayer*

Along with consultation, of course, you call for a “sharing of responsibility” (para. 21), “flexibility”, “a more democratic procedure”, “discussion and questioning”. All the new cliches are here, in aid of the changes you would bring to the Church in the guise of renewal. But there is nowhere in your pages any urgent notice or mention of prayer. The one thing necessary—the basis of any true renewal in the Church—is relegated, however subconsciously, to the background. For your kind of Catholic it has to be go, go, go all the time—action in aid of change, a bustling Church “at the service of the world” (para. 45); not a prayerful Church whose members hold quietly and always to Christ as a first priority and with the kind of single-minded love that grows in that holding and flows out on others for His sake. For you and your Committee, as I

see it My Lord, service of the world is a substitute for the love of God, not a consequence of it. "For them", said St. Paul, "I sanctify myself". Not "in them".

### *What is "Sharing Responsibility"?*

And what do you mean by "sharing responsibility"? Your version of it, as it seems to me, is very peculiar; giving the impression, at least, that the laity should share the priest's particular job and vice versa; as distinct from each doing his own job prayerfully and well, the better to play his particular part in the life of the Church with a real sense of responsibility for its primary and supernatural mission. There is a world of difference between the two; and you and your Committee, My Lord, appear to have opted for the former. So the accent today within the progressive, post-conciliar Church is on women as distributors of Holy Communion, lectors and, indeed, possible deaconesses (para. 95); not on the beauty and wonder of their role as mothers. And, where men are concerned, they appear to be thought of in your Report as parish financiers, active councillors and third-world collectors. They are not seen in your Report as fathers, providing for their families with sacrifice and love, or as workers, seeking to influence those they meet in their workaday round on a basis of Catholic principle. And the priest is seen, not as concerned primarily with Supreme Sacrifice, ordained essentially for that; but as a social stimulator, concerned mostly with the secular, an activist in the world with little time for his prayers, a go-go-go man, more at home in a pop group or the midst of a social "happening" than he is at the altar. I once said, you know, that the effect of Vatican II had been to put the layman into the sacristy where he does not belong and the priest into the market-place, which is not primarily his home. Events have shown this saying to be true. The end-result has been disaster, the reduction of the Church's truly apostolic effort to something not far removed from zero; the substitution of activist bustle on account of man for real and prayerful work on account primarily of God, to an extent that has reduced the thrust of the Church in a good many parts of the world to the strength of that of a group of welfare workers and nothing more.



## *Democracy and Democratic Centralism*

Next on the list, as one might expect, comes a call for "a more democratic procedure" and, after that, for more "discussion and questioning"—of the open-ended sort, no doubt, where the priest-participant is seen not as possessed of a God-given status, by reason of his ordination, unworthy though he is of it, but as differing from other members of the group merely because he is in receipt of a certain function which enables him to share with them in a common ministry. But why democracy in a Church which must remain, of its essence, undemocratic and hierarchical for the simple reason that Christ Our Lord, Who founded it, made it that way? If the call in your Report had been for compassion and understanding, for an increased easing — as distinct from debasement — of the relationships between clergy and people, I would have been with you, though this was far advanced in this country when the Council began, as I know from my personal experience of the English diocesan clergy over a period of fifteen years. For them and their relationships with their parishioners I had, at the time, nothing but profound admiration. And now, democracy? What does this mean — voting, committees, commissions and councillors, with the parish priest and bishop controlled by progressive and contrived "majority" rule à la Saul Alinsky? I think so. As I see it, democracy, as advocated — I hope subconsciously — in your Report is really in aid of democratic centralism; by which I mean the control of the Catholic mass by a new man-made progressive power élite determined to have its way; using change in the guise of renewal as a means of imposing its will on the Faithful. What you are really contriving — again, I hope, subconsciously — in the name of democracy is the substitution of an impersonal bureaucratic machine, designed for the manipulation of the Catholic Body in this country, for the warmth of that informal and wonderfully personal relationship between priests and people, which once marked the parish life of England and Wales and round which was built a consensus in aid of the Faith that was growing in strength and steadiness of purpose from year to year. It was the result of quiet growth round an ideal. It was built round the parish church, which housed Him, Who was at

the heart of parish life, Christ Our Lord in the tabernacle on the altar. Now you have taken Him away from there and stuck Him in a hole in the wall, at the same time stuffing the well-loved statue of His Mother into a corner, and substituted for the love in our hearts that came from Them and that gave supernatural purpose, however hazy, to all our doing, the secularized crudities of open-ended discussion, insights, shared responsibility, democracy, so called, and planning, which is no more than the attempted imposition on the many of the ill-conceived and secularist ideas of a progressive few. Post-conciliar "reforms" has made a desert of our hearts which you dare to think of as progress. The democratic centralism you have in mind in your Report—a group-bid for power, if ever there was one—will make of the desert now there an uncharted wilderness.

### *Secular Streamling In: Supernatural Out*

There is no warmth in the major recommendations you make in this Report, nothing of the supernatural in them; no more than a secular streamlining in aid of rootless, man-made change, to be imposed on the Faithful as a substitute for true supernatural renewal by faceless bureaucrats, clerical and lay, employing the methods of democratic centralism for the achievement of their own design, which is the conditioning, first, and then the manipulation of those whom you call "the people of God", in aid of a new "ecumenical" Church, based on a new man-made, humanitarian faith, which appears to me to represent, however hazily, your heart's ultimate desire. Whether you desire it actively or not, this is the goal to which the planning in your Report is leading. Your recommendations underlined or otherwise, are all in aid of the set-up you must have if the Church is to be set in the direction you are determined she shall be made to take. The requirements for the realization of this major aim of yours are twofold. In the first place, Catholics must be conditioned into acceptance of what you propose. In the second place, they must be manipulated so that they become it.

### *Conditioning through Group Sensitivity - Training*

Firstly, then, conditioning. The requirement here is the small group, the huddle of devotees caught by the glamour

of what is, in effect, rootless change in lieu of renewal; or, again, the "in-service" training course whose clergy and religious participants are led (many of them "unwillingly", having come only out of a false sense of obedience) like sheep to be brainwashed by bright-eyed, progressive clerical animators; or the so-called retreats, which are really sensitivity-training courses—as in the case of the *cursillo*—where the same clerical gentry are at work. There are other indoctrination-structures, of course, but the end purpose and the methods of indoctrination used are always, in essence, the same. In fact, any bishops conference or, indeed, seminary, religious house, chaplaincy, catechetical centre, training college or junior common room can be turned easily enough into a sensitivity-group, but the two mentioned first—the small group of devotees and the "in-service" training group—are the basis of them all. It seems to me, My Lord, that you lay stress on the need for these two forms in your Report, at least by implication, when you stress the need for consultation, for discussion, for questioning, for new leadership, for increased information; more expressly, when you call for "adult Christian formation" (para. 67) and classify its establishment as of top priority for the contemporary Church. Then you go on (para. 69) to single out the small group as "among the most important means of achieving Christian formation" adding, at the end of this significant paragraph:

"We believe that one of the most significant developments in the Church will be the emergence of very many more small groups, and we foresee them playing a vital role in pastoral strategy".

You then proceed (paras. 70-72) to enlarge on the position of the small group as an instrument of Christian formation (the implication, too, is that you and your type of people are to do the forming according to your secularist version of what the Church of the future is going to be). That done, you proceed (paras. 73-77) to relate the small sensitivity-group to what you think of as the non-parochial "Christian Community". And add, by way of elucidation (para. 73):

"Within one Christian community there would normally be a number of small groups, working indepen-

dently but co-operating together to create a community which is open and welcoming as well as close-knit and supportive”.

Under these circumstances, of course, the parish goes out, pressurized into ineffectiveness by a congeries of “Christian Communities”, each composed of a clutch of small groups; and each, of course, conditioned into easy manipulation by an animator (whom you dignify with the name of leader); a sensitizer-in-chief, progressive and probably clerical, like the nasty little specimen in Brian Moore’s *Catholics*, who closed down smoothly and effectively that monastery off the West Coast of Ireland, where the last Tridentine Mass in the world was still being said.

### *Out Goes the Parish*

It seems to me, My Lord, that what you and your Committee are giving us, in fact, in your pages—the goal you really have before you—is an ecclesiastical version of 1984, the very thought of which stinks to High Heaven. In such a set-up, of course, there is no room for the parish or the parish priest of our boyhood days. You dismiss him and his parish in paragraph 78 and in somewhat arrogant—almost contemptuous—words. I quote in full :

“The parish will remain the spiritual community into which Catholics will be baptised and married and from which they will be buried, but we foresee that the present role of priests will evolve and develop. The existing churches will remain the focus of worship for the other identifiable and inter-related groups in the area. They will become centres of concern for the underdeveloped parts of the world. Christians in the parishes will work closely with members of other Churches with whom they share one Baptism, a hope of growing unity in Christ, and a common concern in caring for others”.

As for the priest, he is consigned to the deep-freeze of the “New Christianity”, where he will serve as social animator and manipulator of the Orwellian Catholic proles. If he cannot see himself in this role, as a clerical student, he will presumably not be ordained. If he is already ordained and cannot stomach the prospect of himself as a clerical



zoo-attendant, he will be put out to grass—by-passed and isolated as the stubbornly true and honest are by-passed in group sensitivity-training sessions. I know because I have had this experience when I stumbled in on one of them by mistake. It goes without saying that the animator in my case was a Doctor in Psychology, typically and embarrassingly matey and, I would say, unduly taken up with sex. I found him a child where the real things of life were concerned. I closed my mind against his, as soon as I realised what was up, slept and dozed through some of his more asinine sessions and emerged, I am happy to say, unscathed.

### *No Pastoral Council, Thank You*

I think I have written quite enough so far in this letter to show that your main aim in this Report would appear to be to condition the Catholic Faithful through group-sensitivity training and allied techniques to the point where they can be manipulated with ease by clerical animators in aid of your plan which, really, is a new Church embodying a new, "ecumenical" faith, which has for its main object, as a first priority, the humanitarian betterment of mankind. Please don't think I am talking rot. This is what the Dutch have long since got, where the official Catholic Church in Holland is concerned. This is what the American progressive Catholic élite went for in their disgraceful Bicentennial Conference in Detroit at the end of October, 1976 and this is what the pusillanimity of the American Bishops endorsed at the end of May this year—a secular politicized Church in a secular State whose primary task is action in aid of the material betterment of mankind. This, of course, is the primary objective of the World Council of Churches; this is where its "secular ecumenism" is designed relentlessly and ruthlessly to lead. The Catholic Church in France is moving at speed in this direction; and the Church in South America is running hard that way and has been doing so for a long time. There is, therefore, no reason why we in this country should be exempt and, in fact, we are not exempt. Your Report proves this. We are on the edge. Small wonder, then, that what you call for is a National Pastoral Council in 1978, next year, with, by implication,

the lines set by yourselves in defiance of the most elementary rules of civilized, democratic passengers on a bus going, nobody knows where *except* yourselves; always except yourselves. I know the form, My Lord. I know the mind of your Committee sufficiently well after a close study of your Report. I know what is intended and I will have none of it; none of it at all. I will, in fact, fight it at no matter what cost to myself and, in that fight, I will be no respecter of persons, none whatsoever. Pardon the vigour of my language; but, at this point, I can write in no other fashion for this simple reason that, so far as I can see, the fulfilment of your plan will have no other effect than to bring the Church in this country to the threshold of Hell. To prevent that I am willing to sacrifice everything I have.

### *The Needed Paraphernalia*

It is almost a climax to point out that, having called in your Report for the conditioning of the clergy and Faithful through group-sensitivity and in-service training, with its clerical animators as the appropriate instruments of this ugly process; and having indicated that, once conditioned, the new Catholic proletariat will then be manipulated in aid of a New Church embodying a new faith; having done this, you proceed in somewhat pedestrian fashion to call in your Report — especially in heavy print — for the paraphernalia appropriate to apt conditioning and manipulation. The real policy is between the lines. The paraphernalia of secularized stream-lining is placed—no doubt to give it a somewhat innocent air—in heavy type. So, in paragraph 37, you call for a “critical study of the millions of man-hours freely donated by the laity in the service of the Church”—the appearance is innocent enough, as if in praise of the hard service rendered by the laity to the Church; but where your underlying intention is concerned, the study could be most useful. Similarly, you want to have a look at finance (para. 40), especially where the building of churches and schools is concerned because, as I see it, the “New Christianity”, which you hope to bring us all, does not really want churches and schools, but lots and lots of lolly for lots and lots and lots of sensitivity-groups and lots more in-service training courses whose

animators will need large salaries, their own transport and a great deal of printed paper with which to bombard and confuse the minds of their unfortunate student-victims. And you want a study as well (para. 58) "to determine more effective use of present structures, and possible new methods of consultation in the Church" (That will help you, won't it, Mrs. Bloggs!). And, of course, Diocesan Information Officers (Will the object be to spread disinformation, like Department 7 of the KGB?) to keep us all (poor proles that we are) informed (i.e. brainwashed with double-speak, as is the case in at least one diocese in this country at present). Then, of course (para. 76) Missionary Training Centres to brainwash the clergy in aid of the New Ecumenical Faith, so that they may brainwash others into like mind and form small groups and Christian Communities out of the small groups so formed. And, of course, in preparation for the missionary work of the new humanitarian Church, more publicity for Catholic agencies concerned with social welfare work and in support of what you think should be the "ecumenical" basis of their work. And more concern, of course (para. 118) for the third world, which always turns up in this kind of document and which strikes me increasingly as being for most of you not a place, but a diseased state of mind.

### *Prefab. Church of the Future not Wanted*

There we are. There we have the New Faith embodied in what you hope will be the New Church of the future in England and Wales. All I will say in conclusion, My Lord, is that you can have it, but I won't — not at any price. Neither will nine Catholics out of ten in this country. What we want is not your Committee's prefab. church of the future, but that for which our forefathers—the Martyrs of England and Wales—suffered and shed their blood. That is our Church, not this man-made thing of mud and straw which you and your Committee would thrust upon us. I hope and pray with all my heart that you will see this and withdraw your plans in time. If you do otherwise, then, I am afraid, we shall have to oppose you—and pray for you, please God, as we oppose you—to prevent you achieving your goal which will bring the Church in this country, as I have said earlier on, to the very threshold of Hell.

**On 16th July 1972 Ivan Vassilievich Moisseiev, a 20-year old Red Army soldier of the 61968/T unit, died in the town of Kerch. Because of his religious convictions and his faith in God he had suffered terrible tortures. He was beaten, wounded, burned with hot irons and finally drowned in the Black Sea. His death certificate stated "death by drowning". But a post mortem concluded with the statement : "Death occurred as a result of violence". Acknowledgements to Aid to the Church in Need, 3-5 North Street, Chichester, West Sussex.**

## He Died for His Faith

**I**VAN Moisseiev was born in 1952 in Volontirovka, Suvorov district, in the Moldavian Socialist Republic. His parents gave their eight children a Christian upbringing. In 1970 Ivan was baptised into the Slobodzeiskaya community, which is attached to the unregistered Association of Baptist Communities. His greatest wish was to be a witness for Christ. He proclaimed the gospel with joy.

In November 1970 he was called up. From the beginning of his time in the army his faith was put severely to the test. Thanks to the strength of his life of prayer he remained true. God gave him strength to be His witness before officers and men. Most of them were hostilely disposed towards him. He was persecuted and terribly tortured. In his sufferings too he remained true to his faith. Sometimes he spent the whole night in prayer. Occasionally God's angels appeared to him, strengthening and comforting him. Many of his comrades were witnesses to the miracles he worked.

During his last leave from 2nd to 12th May 1972 Ivan recorded the following statement on tape :

December 1970, Stari Krym. No rest day or night. I was called to different departments as many as fifteen times a day, where they tried to make me change my mind.

Kerch. Five days without eating. Afterwards they asked me : 'Have you at last changed your conviction'?



Kerch. I had to stay outside at night for five hours in summer uniform at a temperature of 25-30 degrees below zero. Later, the same thing for a whole night. Later still, several nights running. That went on for two weeks. In January 1971, after brain-washing in the Kerch regiment, I was taken in a prison truck to Sverdlovsk and locked up there in solitary confinement. Afterwards I was transferred to five other cells one after another. New tortures awaited me in each one.

In the first cell I could only lie flat. In the second one I could only stand upright or at most sit down on a little bench. In the third cell I had to stand upright all the time under a cold shower. The fourth cell was like a refrigerator, the temperature of the walls was several degrees below zero. The fifth cell was a real torture chamber. I was made to wear a rubber suit that was blown up by air. The more the pressure was increased the more my body was crushed. Then they asked me : "Will you change your opinion now ? If not you can stay here for another seven years". I answered : "If it is God's will I will even hold out here for seven years". The torture went on for twelve days. After that I was taken back to Kerch.

In his letter of 11th July, 1972 Ivan wrote : "My leave has been cancelled. On 10th July I preached Christ : a soldier was converted".

On 14th July he wrote : "You will not get many more letters from your son. They forbid me to preach Jesus Christ. They do not leave me in peace for a moment. They torture me again and again. I am fighting under the banner of Jesus. The tortures are terrible. I have so much to tell you, but I cannot tell it in my letters. Everyone here is a witness to the miracles and many see that God really exists. I shall go on sowing and preaching as the Holy Spirit and the angels have directed me. The commanding officer and the men acknowledge that God exists because they see the miracles and witness the power of God".

In his last letter before his martyr's death he wrote : "We have reached the vigil of a decisive battle for the faith. I am going into this battle at our Lord's command. May this verse from Apocalypse 2, 10 be fulfilled in all my friends. 'Keep faithful and I will give you the crown of life as your

prize'. A greeting, perhaps the last on earth, from your little brother Vanya". Ivan knew that his death was decided. On 15th July he had written to his parents: "Do not be sad if this should be my last letter". Before the end of his last leave he had had himself photographed and said: "This picture can be a souvenir for you. I myself shall never see it".

On 16th July the period granted him to change his religious convictions ran out. Often the civil authorities in agreement with the military had lengthened the time allowed him for consideration. Now their patience was exhausted.

The end was terrible. In order to wipe out the traces of the crime Ivan, while still living, was drowned in a shallow place in the Black Sea in the presence of Lieutenant I. E. Malcine. Before the burial Ivan's parents demanded a post mortem and had a photographer fetched. When the coffin was opened the military detachment hastily left the village. Ivan's eldest brother Simeon, a member of the Komsomol, tried in vain to prevent his body from being stripped and photographed. Only with difficulty could friends and brothers recognise Ivan's face. They noted six deep injuries in the region of the heart and bruises on the left and right of his head. His legs and back had been violently beaten, there were severe burns on his chest and blue marks around his mouth. All this is confirmed in a document of 20th July 1972 by 23 witnesses living in Volontirovka. Moreover, there is Lieutenant Malcine's report to the parents: "Moisseiev did not give in easily to death, he fought against it, but he died a Christian".

By his short life and martyr's death Ivan Moisseiev glorified Christ in an atheist land. In his last letters he warned his friends: "If you love someone or something in the world more than Jesus, you cannot follow Him". With his gaze fixed on Christ Ivan remained true to death.

His parents wrote: "Our son has increased the number of those who have been killed for the gospel's sake. We are very grieved but we nevertheless rejoice in his martyr's death. All his life he loved Jesus above everything. In his death he gave the proof of this love. May he be an example to young people so that they may love Christ as our Vanya loved Him".

In this article, Mr. Hamish Fraser, Editor of "Approaches", submits the views of Dr. Dominian to critical examination. The Doctor's latest book, published just after this article was written, is given the same treatment in a book-review in this number of "Christian Order".

## Dr. Jack Dominian : as He Sees It

HAMISH FRASER

MUCH of what Dr. Jack Dominian has to say, while in no sense original, certainly needs saying: in particular concerning man's need of love at all stages of development from infancy onwards. However, the Church has never called this in question. As Dominian himself observes, the *Catechism of the Council of Trent* gives as the first reason why men and women marry; "the same community of the sexes . . . which nature demands and the need of rendering mutual help makes . . . advisable, in the hope that the man and the woman, sustained by each other, should be better able to bear the harshness of life and the weakness of old age".

### *Reason for Dr. Dominian's Fault Finding*

The proof of the pudding is in the eating and 'love' is no exception in this respect. The rather mundane and unflowery proof of the love pudding indicated by the *Catechism of the Council of Trent* may not be sufficiently poetical to suit Dr. Dominian, but this would scarcely seem to explain why he is at such pains to find fault with the Church's definition of the primary and secondary ends of marriage, especially since he himself agrees "that there can never be any serious dispute with the Christian teaching of identifying the central purpose of marriage as the procreation of children"<sup>(1)</sup>.

Would a doctor, who had already admitted the primary end of eating to be nourishment, then proceed to object that the very fact of so defining it correctly is calculated to promote a lack of appreciation of its secondary joys ranging from exquisitely prepared dishes, and the savouring of a good wine, to the company of those with whom these pleasures are shared? One is therefore inclined to suspect that he finds fault with the definition of marriage's primary end as the procreation and upbringing of children essentially because he refuses to regard interference with marriage's primary end so defined as a mortal sin.

### *Charter for the Pill*

It is true that *Christian Marriage* was written in 1965, approximately 3 years prior to the publication of *Humanae Vitae* but, since the Libra edition was printed as recently as 1972 and is still on the market, it may be presumed that it contains his present point of view. In any case in the Libra edition (page 213) it is stated:

In the opinion of the author, the Church has not as yet had sufficient time to make any radical alteration in its teaching, *although this may well be required in due course*, but it has reached the point where it can understand the central importance of the sexual union in marriage and therefore accept that *whatever the imperfection present in contraceptives, they do not involve a grave mortal violation, provided marital love is being fostered* (Emphasis added)".

This from the doyen of CMAC counsellors is a veritable charter for the use of the 'pill' in the name of 'love'. Moreover, he says this despite his admission that "there is still no absolute certainty that the only mechanisms involved (in the use of the 'pill') is the suppression of ovulation, some workers having put forward the theory that in fact the contraceptive effect is achieved by the failure of the fertilised egg to embed on the wall of the uterus" and that "if these pills work in the second, they would be morally classified as abortifacients"<sup>(2)</sup>.

But, even were the pills in question contraceptive, not abortifacient, the fact remains, as *Humanae Vitae* (14) points out, that contraceptives per se, must "be absolutely excluded as licit means of regulating birth".



Nor could it be maintained that Dr. Dominian's statement could be regarded as a merely pastoral evaluation of exceptional cases after the event. On the contrary, he is clearly stating as a general principle that "the Church . . . has reached the point where it can . . . accept that whatever the imperfection present in contraceptives, they do not involve a grave mortal violation, provided marital love is being fostered".

Whereas, in fact, the authentic teaching of the Church (*Humanae Vitae*, 14) is that "it is not licit, *even for the gravest reasons*, to do evil that good may follow therefrom, that is to make into the object of a positive act of the will something which is intrinsically disorder, and hence unworthy of the human person, *even when the intention is to safeguard or promote individual, family or social well-being*. Consequently, it is an error to think that a conjugal act which is deliberately made infecund and so is intrinsically dishonest could be made honest and right by the ensemble of a fecund conjugal life". (Emphasis added).

### *Sin is Out*

Although Dr. Dominian nowhere calls original sin or actual sin in question explicitly, it is clear from his treatment of sexual problems in general, that he appears to consider it "unscientific" to speak in terms of badness or sin. Such problems are presented rather as obstacles inherent in maturation for which education rather than the Sacraments generally and Penance in particular are the appropriate remedy.

Undoubtedly, sex education properly so called is necessary (and in this respect he is commendably sane in agreeing with the Church's condemnation of the collective teaching of sex in the schoolroom). As is also marriage counselling (but not by counsellors who reject the Church's authentic moral teaching).

It may well be true that to some extent promiscuity may in certain cases derive from being "unable to form any close and stable relationships", or "to trust or feel safe with anyone beyond the merest casual contact"; from the fact that the promiscuous "have no self-esteem and are concerned that no one wants them" and "are convinced that

they possess little that is lovable within themselves which others could want to share with them"<sup>(3)</sup>. But it is also true that many of the promiscuous are on the contrary so full of themselves that it is inconceivable to them that anyone could fail to yield to their charms; and that such people continue to be promiscuous primarily because they do not consider this to be in any way sinful. If Dominion doubts this, let him ask any previously promiscuous person, who has ceased to be promiscuous as a consequence of conversion to the Christian faith.

Dr. Dominion has precisely the same kind of attitude to homosexuality.

"Christianity", he says "must indeed proclaim unequivocally, the norm of heterosexuality. *But it will have to accept that for a few homosexuality is a fixed and unalterable state. For such individuals, the advice hitherto given which merely prohibits physical sexual contact can in no way be considered a sufficient approach to the development of personal growth and stable relationship* (Emphasis added)"<sup>(4)</sup>.

Such a conclusion, on the part of a Catholic psychiatrist, is all the more regrettable in that it is disputed even by non-Christian psychiatrists. Take, for example, the case of David Reuben, author of *Everything You Always Wanted to Know about Sex*. (Paradoxically he is the ultra-permissive sexologist quoted as an authority in the notorious pamphlet *Choices in Sex*.) There is scarcely anything that doesn't have Reuben's blessing, from contraception to abortion. But even he draws the line at homosexual sex. Moreover he has no patience with those who prefer to believe that "homosexuals are condemned without appeal to a life some of them enjoy so much"<sup>(5)</sup>.

"Actually", he insists, "for those who want to change there is a chance. If a homosexual who wants to renounce homosexuality finds a psychiatrist who knows how to cure homosexuality, he has every chance of becoming a happy, well-adjusted, heterosexual"<sup>(6)</sup>. The operative words are of course 'those who *want* change'. There is, however little possibility of any homosexuals being encouraged, let alone helped, to change by a Christian psychiatrist who regards homosexuality as 'a fixed and unalterable state' "<sup>(7)</sup>.

Typical of Dr. Dominian's reluctance to acknowledge sinful impulses is his attitude to masturbation. With reference to "the fundamental question whether or not masturbation is not an intrinsic part of human growth at this (adolescent) stage of human development, giving the individual a precise knowledge of his or her sexual identity", he states, "I am inclined to the view that this is precisely the case at this stage of development. *Masturbation gives the person an intense awareness of bodily sexual identity and as such belongs intrinsically to the phase of growth at this stage<sup>(8)</sup>*". (Emphasis added).

### *Dr. Dominian's Naivete*

Dominian's reluctance to credit the existence of sinful impulses would seem to be rooted in his regarding them as mere relics of human ignorance. For he insists that "the psychological sciences have made some of the greatest contributions to what has been traditionally called man's sin or badness and have paved the way for the third and final characteristic of loving to which I have given the word growth<sup>(9)</sup>".

In view of Dominian's reluctance to credit the existence of sinful impulses in Christians of all ages, it is scarcely surprising that he also prefers to assume that, even those who are determined at all costs to promote contraception, abortion, and freedom to engage in no matter what kind of sexual perversions, are also motivated by good will and the very best of intentions. It does not seem to occur to him that, as in the case of revolutionary Marxists, the active promoters of contraception, abortion, divorce, etc. are primarily concerned with imposing their doctrinaire, quasi-religious belief in the Man-the-Supreme-Being's right to do whatever he pleases, without regard to the laws of either God or nature; and only marginally, if at all, concerned with human well-being as such. In fact, like Communist apparatchiks who are more interested in the exploitation of poverty than in its relief (which concerns them not at all where it is not expedient politically), the professional advocates of family Planning are primarily concerned with No-Family Planning. Indeed, such is their hatred of human life that, thanks to one of their U.S. cadres, the most recent

edition of the widely read textbooks *Williams' Obstetrics* acknowledges that "for some women . . . unwanted pregnancy is a venereal disease".

The "good faith" of such people is also evidenced by the rededication of "conception" as "implantation of the blastocyst" (i.e. of the fertilised ovum) in the wall of the womb, whereas hitherto *all* medical dictionaries had defined "conception" as the fertilisation of the ovum. Now, however, what was perviously described correctly as "nidation" is defined as "conception", so that abortifacients such as the steroid pill and IUD's which prevent nidation, may be described as "contraceptives".

Notwithstanding all this, however, Dominican still insists on reading the best of humanitarian intentions into the activities of The Family Planning Association. So much so, indeed, that their efforts "to improve on the methods of contraception of which the pill is an important "break-through" are seen by him as "an interesting movement towards greater perfection which has to be backed by the Church's understanding of what are the moral issues at stake<sup>(10)</sup>".

"In the meantime", says Dominican, "the mutual re-criminations and hostilities between Roman Catholic Church and those holding different views can and must cease, not by conceding basic beliefs about the nature of human beings, but by accepting the good intentions present in both, increasingly sharing each other's knowledge and experience, about the sociological aspects of birth regulation, respecting the rights of freedom in obeying the dictates of conscience, and avoiding antagonising one another by unnecessary hostile remarks and actions. Both want to help people in distress and this is a worthwhile goal which can be shared<sup>(11)</sup>".

### *Let Christians Surrender*

Presumably, therefore, Catholics for their part must cease describing the steroid pill and IUD's as abortifacients, and their use as murder. Presumably, in Ireland, Catholics should abandon resistance to the aggression of the Family Planners, who insist on transforming the Irish Republic into a permissive society on the UK model. There is certainly no possibility of persuading the Family Planners



there to abandon their efforts to subvert the rule of Irish law. For, wherever legislation reflects the existence of a Catholic majority, majority rule is by liberal definition "fascist" and to be resolutely opposed by all means, fair and foul.

Because of his invincible liberalism, which refuses to acknowledge that there can be any conflict between the Church and the World, even the positive content of Dr. Dominian's teaching is gravely vitiated and indeed becomes little more than the gilding on a particularly noxious pill. Christianity has failed, he insists, because all its denominations have "ignored the message of equality and love pursued by the World". "The world is right" he thunders, "its aspirations are wholly consistent with Jesus's message to the world . . ."

This in a world, dominated on the one hand by the Goulag Archipelago and on the other hand by a "free" society so indifferent to human rights that it permits the extinction of some 40 million innocent lives each year, more than the total number killed in World War 2 and the subsequent minor wars in Korea and Vietnam.

### *Hell "Outdated"*

However this modern world, where life is cheaper than ever and freedom is being progressively extinguished, is seen by Dominian as the quintessence of enlightenment. And in this enlightened world, say Dominian, "the fear of hell cannot intimidate or deter mankind<sup>(12)</sup>". For, as he says, "A world fed on Darwin, Marx and Freud and other social scientists (sic) has become progressively concerned with the nature of man<sup>(13)</sup>".

Previously, says Dominian, "good" Catholics who went regularly to Confession, Mass and Communion, married within the Church and sent their children to Catholic schools, etc. were "assured within certain limits of salvation".

"That", he concedes, "was and remains the precious spiritual pinnacle for a Christian. Only now, when the impact of scientific humanism (sic) has permeated all Western societies sufficiently, is the traditional goal of spiritual salvation challenged by an alternative: human

salvation in terms of raising man's freedom, dignity and fulfilment on the social and material levels".

And this is all to the good. For Dr. Dominian assures us that "any penetrating examination of the gospels and the life of Christ shows that there is no basic incompatibility between the two. Much so called left-wing Christianity is inspired precisely by the example, ideals and life of Jesus Christ. We may, therefore, look forward with confidence to yet another *agreed statement*—one which will crown and assimilate all its predecessors: a Christian-Marxist Agreed Statement grounded in the familiar aphorism which foreshadowed modern oecumenism: "God's good and the Devil's not bad".

### *Ignorance of the Church's Social Teaching*

The very fact that he sees "no basic incompatibility" between "the gospels and life of Christ" on the one hand and "so-called Left-wing Christianity" on the other shows that Dr. Dominian is abysmally ignorant concerning the Church's social doctrine. For, while the innocent camp-followers of left-wing Christianity such as the openly Marxist "Christians for Socialism" Movement, now being canvassed by trendy priests and religious in both Ireland<sup>(14)</sup> and the UK, may indeed be mere clueless, well-intentioned but misguided do-gooding, the promoters of such movements know very well what they are about. For they have accepted both the ideology and the praxis of Revolutionary Marxism. And one must therefore conclude that if they are not mere converts to Communism they must be Communist infiltrators. It is a case of either, or.

Dr. Dominian's ignorance is also exemplified by his assertion that 'the crucial point' concerning political power is "whether the people on whom this power is exercised have freely consented by democratic election to the particular form of government". By this criterion the wholesale practice of abortion and euthanasia would be acceptable provided it were backed by the overwhelming consensus of popular opinion. By this criterion also, Hitler's regime was eminently acceptable. For, as Hitler was himself able to boast, "National Socialism conquered democracy, in a democracy, by a democracy. I received my mandate from

the German nation<sup>(15)</sup>". The truth, of course, is that the legitimacy of a government is determined not by whether it is democratically elected or otherwise instituted, but by the principles in accordance with which power is exercised: whether or not it is in accordance with Christian principles and the natural law.

### *Cloud-Cuckoo Land*

Living as he does in an airy-fairy cloud-cuckoo land untroubled by mortal sin, where men require "growth" rather than absolution, Dr. Dominian is immunised against the realities of political life. In his simplistic view of things all that is required in an upsurge of do-goodism sparked off by an explosion of what he describes as interpersonal human encounters "at school, in the convent, in the monastery and at parish level". These he seems to think will be encouraged by universalising "the kiss of peace" and presumably also by house Masses (which have hitherto served merely to breed suspicion, envy and fission). Baffled by the contrast between "Christian love, understanding and forgiveness, honesty and truth which are sincerely expressed on Sunday" and "the beliefs practised a few hours later at home or next day in a cut-throat competitive business world", he seeks to explain this phenomenon away by means of psychological jargon. Thus he talks of a "belief-disbelief" dimension and tries to illustrate what he says by reference to Catholics in Northern Ireland and Jews in the Middle East.

### *Social Modernism*

In fact, the reality which he finds so difficult to grasp was most clearly spelled out by Pope Pius XI in the encyclical letters *Ubi Arcano*, *Quadragesimo Anno* and *Divini Redemptoris*; the reality in question being the curse of social modernism—in other words the kind of split mind which exists whenever the faith of a Christian is at variance with the social ideology which inspires his everyday conduct. This is as true of the Irish revolutionary nationalist as of the English Catholic Marxist—or Left-wing Christian so dear to Dr. Dominian's heart. This universal curse is the infrastructure supporting Neomodernism at all levels within the

post-Conciliar Church. There is but one remedy for it; the conversion of social modernists to fidelity to the social doctrine of the Church so that faith and social ideas are no longer in conflict.

The more intensive the ravages of social modernism, the more subversive its effect will become in so far as Dr. Dominian's famous "interpersonal human encounters" of do-gooders are multiplied, with or without the help of "the kiss of peace", whether at parish or house masses. For interpersonal human encounters to be fruitful in Christian terms, they must be initiated by Christians whose acceptance of the Faith including the social doctrine of the Church is whole and entire, and uncompromisingly unequivocal.

### *Father Fahey's Recommendation*

This indeed requires the organisation of Catholic "cells" where "interpersonal human encounter" goes on continually, as each assists in the doctrinal formation of the other, while simultaneously learning from each other's experience. In the words of the late Fr. Denis Fahey, C.S.Sp.:

"On the one hand . . . Catholics, faithful to what they profess at Mass, must ever strive to permeate the framework of society with the influence of the Supernatural Life. This way, the ordinary man will be helped to act always as a member of Christ and will not find himself, from the moment he leaves the Church after Mass, urged by anti-supernatural currents to revolt against his most real life.

"On the other hand, Catholic social institutions, great though their influence may be (Father Fahey was speaking of the Ireland of 1945, not 1977) do not suffice to maintain society fully Catholic. The indispensable requisite is a formation of the youth of both sexes thoroughly penetrated with the doctrine of the Mystical Body as a mighty living organism ever seeking to bring the world into union with Christ and through Christ with the Blessed Trinity.

"That formation alone will ensure what we have called whole-time Catholicism and will enable all to draw from their union with Our Lord in Mass and



Holy Communion the supernatural love required to diffuse throughout society the sense of solidarity in Christ and of the indwelling of the Blessed Trinity in souls, through incorporation with Christ<sup>(16)</sup>".

## Bibliography

The books by Dr. Jack Dominionian quoted in this article are as follows:

*Christian Marriage*, Libra Edition, 1972.

*The Church and the Sexual Revolution*, Libra Edition, 1974.

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(1) *Christian Marriage*, p. 223, Libra Edition.

(2) *Christian Marriage*, Libra Edition, pp. 190-191. In fact, Bentley Glass, Professor Emeritus of Biology at the State University of New York at Stonybrook, stated in an article "It's an Individual Choice" in the *Wall Street Journal* of October 26, 1976: "It is to-day clear that the most widely contraceptive especially the steroid "pill" and the intrauterine loop, really act by producing abortion. They do not prevent conception; they prevent the embryo from becoming implanted in the wall of the uterus".

(3) *The Church and the Sexual Revolution*, pp. 54-55.

(4) *The Church and the Sexual Revolution*, pp. 57-58, 1974 edition.

(5) *Op. cit.*, p. 132.

(6) *Ibid.*

(7) *The Church and the Sexual Revolution*, p. 57.

(8) *From Cosmos to Love*, p. 69.

(9) *The Church and the Sexual Revolution*, pp. 28-29.

(10) *Christian Marriage*, Libra Edition, p. 110.

(11) *Ibid.*, pp 210-211.

(12) *Authority*, p. 3.

(13) *Ibid.*, p. 2.

(14) In April 1977 a "Christians for Socialism" two-day conference was held in the Holy Ghost seminary at Kimmage Manor, Dublin.

(15) January 30, 1941, on the occasion of his sportsplasm speech commemorating the 8th anniversary of his accession to power.

(16) *The Mystical Body of Christ and the Reorganisation of Society*, pp. 116-167, the Forum Press, Cork, 1945. This book has unfortunately been out of print for some time but is about to be republished in a new edition by Regina Publications, YP House, Rotunda, Dublin. Those anxious to speed this most worthwhile initiative could do no better than order and pay for a copy in advance. The cost per copy is £6 (\$12) post free.

At the request of Dr. Peter Beyerhaus, Professor at the University of Tübingen, and with very great pleasure, we publish the concise version of the 1974 Berlin Declaration on Ecumenism, entitled "Freedom and Fellowship in Christ".

# Freedom and Fellowship in Christ

(THE BERLIN DECLARATION ON  
ECUMENISM 1974)

ON the celebration of the Ascension of our Lord Jesus Christ, we as Christians from different European churches, have gathered in Berlin. We are cognizant of our spiritual unity with all brethren and sisters in the whole world who call on His name.

**Together we confess:** God has raised His Son from the dead, who because of our sins, gave His life on the cross as a propitiation for us, and "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion . . . not only in this world, but also in that which is to come : and hath put all things under his feet, and gave him to be the head over all things to the church". (Eph. 1 : 20-22). Jesus will come again, just as his disciples saw Him taken up into heaven (Acts 1:11).

Today the biblical message is being subjected to attack and change, not only from without but also from within Christianity itself. This calls us to vigilance and discernment of the spirits :

## I. The Time for Winnowing of the Ecumenical Movement

*"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3 : 10).*

### **1. The New Humanism as an Antichristian Temptation**

Our time is a time for winnowing Christianity. An ungodly humanism that defiles man has slipped into the worldwide Christianity in the cloak of pseudo-Christian theology and is undermining the profession of Christ in the Church.

*Jesus said: "If another shall come in his own name, him ye will receive" (John 5:43 b).*

### **2. The New Polarization as an Unavoidable Division in the Churches**

On the basis of the contradictory evaluations of this pseudo-Christian humanism, a real division runs through the present-day denominations. On a world-wide basis the antithesis emerges between fellowship in the biblical profession of Jesus Christ and a secularist Ecumenical Movement.

*"Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68).*

### **3. The New Call to Act at Watchmen**

Disturbed by the threat to the biblical faith in the Ecumenical Movement, bowed down under our common guilt in this development, and distressed by the confusion of numerous Christians who are looking in vain for shepherds, we are called upon to fulfil the duty of watchmen in the Church. If we keep silent, we would face the judgment of God.

*"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezekiel 3:17).*

## **II. The Liberation Programme of the Ecumenical Movement**

*"I marvel that ye are soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would prevent the gospel of Christ" (Gal. 1:6—7).*

### **4. True Freedom is Revealed in the Scripture Alone!**

One main conflict between the Gospel and present-day ecumenism arises with the question, "How does salvation in Christ relate to the liberation movements?" Only obedience to the Word of God protects us from falling prey to

a politically perverted gospel.

*"But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II. Tim. 3:14—15).*

#### **5. True Freedom was Provided by Jesus Christ Alone !**

Ecumenical leaders suggest that today Jesus Christ works in the revolutions and other religions to bring salvation to the world. They attempt to prove this false teaching from the Scripture. With this, the World Council of Churches is on the way to substituting Jesus Christ with his anti-christian counterpart.

*"Jesus Christ the same yesterday, and today and forever" (Heb. 13:8).*

#### **6. True Freedom is Dispensed in the Gospel Alone !**

For years there has been the tendency in the WCC to supplant the unassailable heart of the Gospel, the forgiveness of sins, with the call for social-political liberation. With this the Gospel is perverted to an antichristian ideology, even when reconciliation with God is talked about as a prerequisite.

*"But God commendeth his love towards us, in that, while we are yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him!" (Rom. 5:8—9).*

### **III. The Vision of Unity of the Ecumenical Movement**

The other conflict between the Gospel and the Ecumenical Movement comes to the fore with the question, "What is the relation between the true oneness in Christ and the world unity which is sought?" We oppose the false doctrine, that the unity of the Church is only a step along the way to an all-encompassing unity of all mankind. This teaching blots out the line of demarcation between the Church and the world and confuses the kingdom of God with a humanistic-formed world fellowship.

*"Neither pray I for these alone, but for them also which shall believe on me through their word : That they all may be one; as thou, Father, art in me, and I*



*in thee, that they also may be one in us : that the world may believe that thou hast sent me"* (John 17:20—21).  
*"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of Lords, and King of Kings"* (Rev. 17:12—14).

## **7. No United World Super Church !**

Because the Ecumenical Movement of Geneva has not been able, up to this point, to unite the confessions on an apostolic basis, it is attempting today to bring about an inter-church unity in a mainly organizational way. The question of confession or truth is either pushed to the side or passed over by vague formulas. Jesus' disciples, however, are cognizant of the unity in the spiritual membership of His body.

*"Endeavouring to keep the unity of the Spirit in the bound of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and in you all"* (Eph. 4:3—6).

## **8. No United World Religion !**

The World Council of Churches stands at a fateful turning point : The original Ecumenical Movement of Churches is being threatened today to become the ecumenicity of religions. We are warning against the danger of an all embracing syncretistic world religion.

*"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the word unto our glory : which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"* (I Cor. 2:7—9; Isa. 64:4).

*"But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God : and I would not that ye should have fellowship with the devils"* (I Cor. 10:20).

## 9. No United World Community !

The guiding ecumenical idea reaches its peak today in the "Utopic Vision" of a world community of peace, accomplished by the united human efforts and composed of all races, religions and ideologies. This is a misunderstanding of the biblical statements concerning the coming of the Kingdom of God through the history of salvation. A worldly-dominated church, which desires to autocratically pre-empt this gift of the coming of Christ with a premature fulfilment, will pave the way for the Antichrist.

*Jesus teaches us to draw a line of distinction : "Render to Caesar the things that are Caesar's and to God the things that are God's (Mark 12 : 17).*

*"My kingdom is not of this world : if my kingdom were of this world, then would my servants fight . . ." (John 18 : 36).*

## IV. The Influential Power of the Ideological Ecumenical Movement

*"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour : Whom resist steadfast in the faith, knowing that the same affliction are accomplished in your brethren that are in the world" (1. Pet. 5 : 8—9).*

## 10. Ecumenism as a Spirit of Confusion

The "Utopic Vision", which enchants many in the Ecumenical Movement, is not only a false doctrine — dreamed up by man — it is also a spiritual force (Luke 4:4-8). It infects each one, who becomes involved, and almost unnoticed, it changes one's spiritual consciousness.

*"Finally, my brethren, be strong in the Lord, and in the power of his might. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6 : 10, 12).*

## 11. Ecumenism as a Conquering Strategy

The ideologized "gospel" is being spread about with great craftiness among all churches and Christian communions of the world. The "Utopic Vision" demands, that they all be won over to the enrolment in the Ecumenical

Movement as preparation for their united world community. The methods, which can be observed on all the continents, appear as parts of a total plan which stretches across the world.

*"That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in weight to deceive" (Eph. 4:14).*

## **V. The Confessing Church answers the Ecumenical Movement**

*"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. 3:11).*

### **12. Discernment of Spirits and Resistance; Gathering and Witness**

With immovable confidence in the great promises of our Lord in respect to the Church which remains true to Him, and with a sober view in respect to the severe threat by a false spirit, we call to our brothers and sisters in the whole world:

**Read your Bible**—so that from day to day you will be rooted in Christ through the word of truth!

**Recognize** the spiritual danger which in this present day approaches you through the estrangement of the Gospel even in the form of the Ecumenical Movement.

**Challenge** your churches and mission headquarters to publicly oppose this distortion of the faith.

**Unite** in a world-wide fellowship of faith, prayer, and witness.

**Proclaim** to the world by word and deed the true Gospel of Jesus Christ until he comes again (Matthew 24:14).

In this drawing together—in giving heed to the Word, in prayer, and love, in suffering—we wait with joyous expectation for the coming Lord.

HE is true, HE will strengthen you, and keep you from evil (II Thess. 3:3).

HE will come as the true Shepherd to gather together His one flock out of the dispersion.

To Him be praise and glory forever! Amen.

On the Day of Ascension of our Lord, Berlin, 23rd May, 1974.

This and a following article by the Jesuit Author of "The Gods of Atheism" (already through five printings), merit very close study by readers of "Christian Order". One key to the present downgrading within the Church of the Divinity of Christ, the Mass and the Mother of God will be found in these pages. These two articles were published originally in shorter form in "Faith and Reason". Please note that all footnotes in these two articles are appended to the second.

# Detente All Round : Prelude to Antichrist? : I

VINCENT MICELI, S.J.

Call not alliance what this people calls alliance,  
and fear not, nor stand in awe of what they fear.  
But with the LORD of hosts make your alliance—  
for him be your fear and your awe.

—Isaiah (8: 12f) to Judah (c. 730 B.C.)

**L**A *detente*, in its original meaning, signified the trigger of a gun. *Lâcher la detente* means "to pull the trigger". Through wider application *la detente* came to mean a catch that starts or stops a movement, a gadget for releasing the striking of a clock, a control piece. Thus the pulled trigger fired the cocked gun; the released catch set-off the wound-up alarm.

In the spiritual world, therefore it would be the aim of a tactic of *detente* to dissipate dangerous tensions, to set-off alarms for protective actions. Unfortunately, however, today *detente* indicates merely slow manoeuvring for sly surrender to tyrants. It is a policy instrument that degrades the art of home and foreign politics by dragging both into the dust and dreariness of defeatism. Vainly hoping to



relax international tensions and avoid nuclear war, the free West regularly succumbs to the demands of the monolithic East. This policy of detente is one of tragic self-delusion; it dissipates no dangerous tensions. Hence it is bound to be a failure on the political, economic and military level because it was and is a continuing betrayal on the moral and religious level of human relations. It is a superficial, simplistic policy, lacking vision and depth. For this tactic of detente is doing nothing to reinforce the foundations below that are crumbling away and threatening a sudden collapse of the Western World. Attempting with detente to treat merely the symptoms of the sick society, the leaders of the West do not yet realize that detente itself is the essential virus in its own malignant sickness. Let me explain.

### *Religious Detent : Apostasy from God*

The root evil of the tactic of political detente is to be found deep in man's metaphysical, religious rejection of God. For man's social attitudes on the fundamental relations of community life, his just claims and moral obligations are determined by his care or carelessness about his relationship to God. Even Socialist Proudhon had to marvel at how political problems were assumed into theology. In his *Confessions of a Revolutionary* we read: "It is a cause of wonderment to see how in all our political problems we invariably stumble up against theology". But Donoso Cortes in his *Essay on Catholicism, Liberalism and Socialism*, commenting on Proudhon's wonderment at God's presence everywhere in politics, writes: "There is nothing here that should cause surprise except the surprise of Proudhon. For theology, by the very fact that it is the science of God, is the Ocean that contains and embraces all the sciences, just as God is the Ocean that contains and embraces all things<sup>(1)</sup>". And it was the great St. Augustine who said that, in its roots, every serious political problem has a causal nexus with faith or lack of faith in God. The Psalmist long ago had written: "Unless the Lord builds the house, they labor in vain who build it<sup>(2)</sup>". This is a truth that applies to Nations as well as to families and the Church.

Thus the fundamental evil of detente is that man has abandoned faith in and love for God. Man has sued first for separation then divorce from God and followed this rupture with a new engagement and remarriage to his new idol, technological humanism. Mankind is living in an age in which the West denies God through an addiction to technological scientism while the East escalates a messianic war against God through its addiction to dialectical materialism. The West has divinized Security and Technocracy the East, Science and Revolution. But in both camps atheistic humanism has become the State religion. And both of these systems of secular humanism eclipse the person, eliminate his freedom, deny his human-divine value and subject him to the tyranny of technological impersonalism. The alarming signs of the times testify to a fierce spirit of evil advancing everywhere. It is the spirit of rebellion against God and man. Hitherto the powers of government in each country, as yet relying on God and reason, were firm and vigorous enough to restrain this rebellion. But today many agnostic countries can barely contain this lawless spirit, while many others have actually legalized the principle of lawlessness itself, the principle of license masquerading as liberty.

We are reminded of St. Paul's warning to the Thessalonians. In the last days there will be an awful, unparalleled outbreak of evil everywhere. This will be called the Great Apostasy. In the midst of this general falling away a certain Man of Sin, having the image of Satan and breathing hatred toward God and man, will appear. He will exercise frightening preternatural powers of destruction against the just. This Child of Perdition will be so special and singular an enemy of Christ that he will be called Antichrist<sup>(3)</sup>. For just as types of Christ went before Jesus, heralding his coming, so shadows of Antichrist have already preceded Antichrist himself. St. John the Evangelist warned the Christians of his day thus: "Little Children, it is the last time . . . even now there are many Antichrists whereby we know it is the last time<sup>(4)</sup>". But compared to the final Antichrist all forerunners of him were so many mini-Antichrists. This Arch-Antichrist will orchestrate revolutions so expertly that the very framework of society will shatter into pieces under his wicked wand.

In a stunningly evil way, he will knit together his totalitarian rule of heresy, sedition, revolution, schism, war—indeed, of every evil movement—and hurl them effectively against the Church. Preceded by apostasy, conceived in apostasy, born in apostasy, the Man of Sin will come to total power through a General Apostasy.

Everywhere in the world, but quite visibly and formidably in the most powerful, civilized nations, we are witnessing a supreme effort to govern men and dominate the world without religion. It is already an accepted and spreading dogma that nations should have nothing to do with religion, that religion is merely a private matter, an affair of one's own conscience. In effect it is widely accepted that truth is neither a personal nor a social need and, therefore, society ought to allow truth to fade from the face of the earth. It is considered futile social action to continue to advance a system of truth and absurd to attempt to hand it on further developed to our posterity. Again, in almost every country, there is a united, powerful movement to crush the Church in one way or another, to strip her of power and place. Everywhere we discover a feverish, litigious endeavour to get rid of religion in public activities—in schools, in mass media, in social transactions, in political affairs. Societies are said to be built on the principle of *Utility* not on the principle of *Truth*. Again *Experience* not *Truth* or *Justice* is accepted as the end or rule of State activities, enactments of law included. Numbers not truth is the final ground for maintaining this or that creed, morality or law, it being practically believed that the many are always in the right, the few in the wrong<sup>(5)</sup>. Even the Bible is given so many meanings over and against its obvious one that it is reduced to having no meaning at all, to being at best a pleasant myth, at worst a dead letter. In the end religion is denied any objective, historical reality such as is displayed in written dogmas, ordinances and sacraments. Rather religion is confined to each person's inner feelings, experiences and psychological reactions. Thus cast into the dark world of variable, evanescent, volatile feelings, religion is discredited in the minds of many when, in fact, it is not already destroyed there.

It must be admitted that in the West the conflict between the children of the New Humanism and the faithful is escalating in ferociousness. The spirit ruling in the great cities is avaricious, luxurious, self-dependent, irreligious, arrogant, ungodly, falsely liberal and sacrilegious. The offspring of the New Humanism are agnostics, atheists, apostates, lovers of this world with tastes, opinions, habits immersed in materialism, with hearts rivetted to the vagaries of this time, minds moulded by vanities of passing pleasure, with thoughts rising no higher than personal comforts and gains, with a haughty contempt for the Church, her ministers, her sacraments, her devotions, her lowly faithful, with a lust for rank and station, an ambition for the splendour and fashions of the world, an affectation for refinement, a dependence upon their own powers of reason, an habitual self-esteem; and, finally, with an utter insensibility to the heinous sins they are committing against God and man.

### *Dogmatic Detente : Flight from Revelation*

Such rebels bear the characteristic mark of Antichrist. That brand is their open denial that Our Lord Jesus Christ is the Son of God and that he came to redeem men. St. John the Evangelist states that the denial of Christ is aptly called the spirit of Antichrist. Thus these modern enemies of Christ radiate the spirit of Antichrist, are disciples of Antichrist, can be called Antichrists<sup>(6)</sup>.

It is hardly surprising that the City of Satan, in its attack on the Catholic Church, should concentrate its big guns on two major doctrines that constitute the heart of the Catholic Faith : 1) the Eucharist as the real substantial presence and true eternal sacrifice of Jesus Christ in the consecrated host; 2) the Virgin Mary as Mother of God. Both these mysteries are reduced to being Christian developments of old pagan myths, fables which attempted to explain the origin of the universe through monastic and cosmological forces. Daily within the Church one is saddened at the waning reverence for the Eucharist and shocked at the growing blasphemies against the Eucharist and the Mass. The Mystery of Iniquity has opened an offensive against the Mystery of Faith. In the opinion of the evil ex-Canon



M. Roca found in his book *Glorieux Centenaire*, the mystery of the Incarnation was not an assumption of a human nature by Jesus Christ, the Second Person of the Blessed Trinity. It was merely "an inoculation of the divine into the human". It is thus, according to the Canon, that the masses, all unknown to themselves, receive the divine influence in their moral ways and secret acts. It is also thus that, in the rites of the Church, this divine inoculation is admirably symbolized in the ceremonies of baptism, the Eucharist and the other sacraments. Thus the Eucharist, considered as a rite, is merely a symbol; but, considered as the cosmological reality that it expresses, it is the presence of the Cosmic-Christ, of the Christo-humanity in everything. Therefore, in reality, transubstantiation is only the presence of Christ in the human. Civilization, whether advancing or regressing the flow of history and human communications, will become "communion" for everyone through an osmosis of cosmic dimensions. This is a species of Christo-genesis rooted in evolution<sup>(7)</sup>.

This mythical "Eucharisticization", from the theories of Teilhard de Chardin, is supposed to be the phenomenon through which Christ assimilates to himself humanity and, through humanity, the universe itself. Thus transubstantiation, by divinizing the universe, enlarges and prolongs Christ's incarnation. The Word inserts Himself through this inoculation into the cosmic elements. It is true Teilhard attributes a secondary character to these phenomena which, for him, flow out of the consecration at Mass. But it must be noted that, if this procedure of "Eucharisticization" is dialectically turned as an antithesis to the inoculation position by Roca, the result is such a convergence that what the Council of Trent defined as "the immediate and individual presence of Christ in the consecrated host" through the admirable and singular conversion of transubstantiation, can no longer be clearly distinguished as being distinct from the original, creative, universal presence of God in all things. From such an explanation one gets the impression that "cosmic holy Communion" is a real possibility and that sacramental transubstantiation is merely its symbol. Thus the Sacrament of the Holy Eucharist is counterbalanced, and the idea of the communion of all men among themselves is considered the real holy com-

munion in the "Christo-Social-Spirit". We read Roca again: "This holy communion for all men takes the place of sacramental communion and it can happen that transubstantiation operates in all men more rapidly than in so-called Christians who accept the empty formula and dead letter of the Sacrament of the Eucharist . . . Here is what I call transcendental and rational theology. The theologians of the future will accept this explanation and type of theology<sup>(8)</sup>".

Such variations on gnosticism, symbolism and modernism attack the authentic teaching of the Church's Magisterium on the Holy Eucharist. They are to be rejected with zealous contempt. We now emphasize three errors concerning the Blessed Virgin. Just as Christ is not the Son of God, according to the modernists, but an inoculation of the divine into the human, so Mary is not the Mother of God. Rather she is the key of all cosmogonies; i.e. the fulfilment of all goddesses created by the pagans to explain the origin of the universe, the fulfilment of Gaia, Demetra and Iside. Mary thus represents the living, Feminine Principle or Immaculate Wisdom incarnated and united with the Masculine Principle, the Celestial Divine Spirit, from whose spousal union a new divine race of men comes forth. Mary thus received a priesthood, which, however, has remained hidden up to our times. Today, as knowledge of women has developed, women, in consequence of Mary's priesthood, may become priestesses themselves and even Papal consorts in the Church of the future. Roca concludes as follows: "Thus under two parallel tiaras and in a cloud of incense men will behold the Pope and his Consort pontificating together as spouses, symbols of the sacred, divine Duality—the Power of Masculinity and Femininity, the Spirit and the Anima, the two universal principles of the celestial Diade and of the androgynous (hermaphroditic) priesthood<sup>(9)</sup>". These fables are nothing but a marvellous mixture of the theories of updated Gnosticism, Catharism and Cabalism, all occult religious philosophies condemned as heresies by the Church.

*(To be concluded).*

Reading this address, given by Bishop Stewart at the blessing of new school rooms in his Diocese of Sandhurst, one cannot but wonder why his fellow Bishops in the Church do not do their duty as magnificently as he does. If they did, the crisis would be over.

# Crisis in Education

RIGHT REV. BERNARD D. STEWART

WHILE we rejoice that the Catholic burden of building, equipping and maintaining our schools has been considerably eased by current grants from Government monies, obtained by taxing all citizens, we must remember that there is an ever widening gap between funds allotted for State schools and funds allotted for private schools.

Vast public sums are spent on education and nothing seems spared to provide the most modern buildings, the most up-to-date equipment and living conditions for teaching staffs. High standards are demanded of teachers who must qualify by diplomas and degrees in duly approved courses. The situation would appear idyllic, and should provide incomparable education. Why is it, then, that there is such anxiety among educationists in regard to the finished product? Why the alarm at the lowering of standards in basic learning? Why, for instance, are some teachers not sufficiently trained to teach pupils the elements of language expression, reading, spelling, diction, writing? A recent report tells that of six applicants for the headmastership of a school in England, three were rejected because of atrocious spelling in their applications.

## *All not well with secular education in schools*

We are familiar with mounting criticism in Australia and overseas. Recently the Prime Minister of England took public note of the deplorable condition of his country's schooling system and promised that it would be remedied. Trenchant criticisms are coming from academics and master craftsmen of the appalling ignorance of some

school-leavers in literature, arts, mathematics, science. To Australia's shame many pupils complete the school course unable to spell correctly, write grammatically, pronounce properly, or fill in appropriately simple application forms. A judge complains that juniors in the legal profession are deficient in English expression; a technical instructor laments that so many cannot learn a trade because they have not learned simple arithmetic, tables, elementary science and the use of common words.

The tax payer has the right to enquire about the use of his money: the parent, who hears so much about life-situations, has the duty to ask whether their children are indeed being schooled for real life.

### *Contemptuous disregard for the Past*

There is a modern tendency to decry the past and tradition as if, suddenly, there has come a realisation that there is nothing to learn from it. Unfortunately the new methods have proved heady wine which has spilled over into the area of religious education. Here the result is equally as baneful as in secular subjects, and extremely more serious in its far reaching consequences.

Unfortunately the new methods have proved heady wine which has spilled over into the area of religious education. Here the result is equally as baneful as in secular subjects, and extremely more serious in its far reaching consequences.

### *God's Word, the true basis of Catholic education*

Our Catholic Faith is built on the order of our origin, being and destiny. Catholic schooling is based on divine revelation, not on daily personal experience; we do not justify ignorance of religious truths by slick phrases such as "religion is caught, not taught". We hold that God's message has to be uttered and taught, and heard, and believed, and acted upon.

Our Faith is a gift from God. It means the Word or message which He has made known to us. It also means the supernatural power or virtue, an ingrained strength of soul, given by God, enabling us to assent to that Word of His: otherwise we could not know what to believe nor have the capacity to believe.

Divine Truths have been given to us by God through Patriarchs, Kings and Prophets in the Old Testament and



by God the Son in His temporal life when He took flesh of the Virgin Mary and dwelt among us. These great truths, often beyond human comprehension, have been ordained by Christ as a test of trust and a guarantee of our heavenly destiny: "He who believes and is baptised will be saved; he who refuses belief will be condemned" (Mark 16/16).

### *The Child must be taught and learn God's Message*

We cannot exaggerate the importance of learning what Christ has taught, be it as dogmatic truth to be believed or as command to be obeyed. Neither can we exaggerate the obligation of Pope, Bishop, Priest, Parent, Catholic school teacher to impart all of Christ's message to those committed to their care. The cry of Saint Paul should be theirs also: "woe to me if I preach not the Gospel" (I Corinthians 9/16).

Christ's Gospel, handed down from the Apostles, is transmitted through Christ's appointed teachers, namely the Pope and only those Bishops united with the Pope. It is by local episcopal authority that school teachers of religion are immediately accredited in a diocese; their mandate comes from no other source, and it must be exercised within the ambit of Catholic Faith and Doctrine. Teachers must be able to say with our Blessed Master: "The learning which I impart is not my own; it comes from him who sent me" (John 7/16).

The genuine activity of theologians and school teachers of Religion is guided by the axiom "faith seeking understanding", not by daring or deviant speculations at variance with Church teaching. Unfortunately we are afflicted today with a plethora of vogue theologians described by Cardinal Wright as self-appointed heralds flitting around the world voicing as new, theological opinions repudiated by Vatican II.

Australia has become a happy hunting ground for them. We have had Father Hans Kung, whose opinions on church and papacy have been rejected by ecclesiastical authority; Father Hubert Richards, now Mr. Richards, whose views on the Incarnation cannot be sustained; Father Anthony Bullen, whose catechetics have been

analysed under the appalling heading *The Fort Betrayed*, the fort being the catholic school; the teachings of Father Peter de Rosa, now Mr. de Rosa, whose views on original sin are not those of Pius XII, Vatican II or Paul VI. There are others. This summer we have a religion expert from the Lumen Vitae catechetical centre in Belgium. He has already been taped in a public lecture as asserting that one no longer teaches in magisterial manner but in group-method, that the autonomy of the child comes before the authority of parent or religion-teacher. Although the lecture was on catechism for adolescents, it made no mention of prayer or sin or the sacraments.

We cannot afford the heavy expense, both materially and spiritually of bringing such imports to Australia, admitting them without quarantine and turning them loose in seminars, schools and seminaries.

### *Positive directions in the Diocese of Sandhurst*

Particularly in the years since Vatican II, public notice has been given repeatedly for the Diocese of Sandhurst concerning the religious instruction and formation of your children; there it has been set out what the content is to be, what texts are to be used and what books are to be avoided. School principals, co-ordinators of religious instruction and teachers are aware that this information has been made available in printed booklets so that all may easily know what they must teach and what your children must learn.

Three times since November 1975 general instruction has been given concerning the administration of the Sacraments of Penance and Holy Communion throughout the diocese.

I personally have made copies of all these dispositions available for the Priests, Brothers and Nuns in the diocese; through them, copies can be obtained by any of you who want to have them. It is to your own interest and the interest of your children that you do have them. You must heed the words of Saint Paul to the early teachers of our Faith. To Titus he said: "Your doctrine must be sound beyond all cavil" (Titus 2/8); to Timothy he wrote: "Attend to the teaching of the Faith . . . so wilt thou and those who listen to thee come to salvation" (I Timothy 4/16).

# Any Questions

WILLIAM LAWSON, S.J.

**Do you think the majority of Catholics know what is going on in the Church ?**

They must know that something strange and dangerous is going on, because the disruption of the Church is now NEWS, and the secular press, with radio and television, is eager to keep everybody informed. The Council was regularly reported; and the official as well as the private press offices in Rome were sure of a good attendance of newspaper correspondents at their conferences. Priests who have been secularized, or who have just quitted their posts and laicized themselves, can count on free publicity; and even the statistics of ex-religious are thought worthy of publication in the secular press. The disintegration of the Church is of general interest. Recently the public has been introduced to the Mass, because the Church is divided about it, and it promises to be the ground of schism. Archbishop Lefebvre is a public figure.

That is the limit of the average Catholic's information. He has neither the time nor the inclination to study the background of our present troubles. He has not read the Council documents, commentaries on them and criticism of them. The specialized journals which examine the intricate questions of, amongst others, collegiality and the mixed intentions in the new liturgy are not available for the vast majority; and many of those who could obtain and read at least the competent expositions of the state of the questions and summaries of debates are unwilling to find out the facts. They just do not want to know. Knowledge would dissipate their hope that the trouble would just go away.

That is to be regretted, and perhaps blamed. A strong, healthy, well-informed public opinion among Catholics could save the Church's good name, on occasion, by influencing the authorities of the Church, in their administration—which is now often in full view of the world—to

remember that justice must not only be done but must be seen to be done.

**What are ghosts? Why do murdered, innocent victims haunt the scene of the crime? One of the Forty Martyrs haunts an old mansion. Shouldn't his soul be in Heaven? Is there a difference between a soul and a shade?**

A ghost is a dead person appearing to the living. Frequent appearances of that kind give place to the name of being haunted. That such appearances take place is generally agreed. I have not, myself, seen a ghost, but a friend of mine, remarkably level-headed, saw a ghost, a woman in Tudor dress, sitting opposite at a table. My friend walked round the table, with an eye all the time on the ghost, and then, with no difficulty, sat in the chair occupied by the ghost.

As Catholics, we accept that spirits, naturally invisible, can make themselves visible to human eyes. Our Blessed Lady saw the Archangel Gabriel. She herself has appeared many times, at Lourdes, at Fatima, and elsewhere. What we should like to know is why there should be appearances of the dead who, we should think, ought to be elsewhere. Why should a canonized martyr be still showing himself on earth? And what of apparitions at the scene of ancient crimes?

I do not know, and I can only speculate. We have been made familiar with the persistence of material forces in the phenomenon of radioactivity. Why should there not be persistent and localized spiritual forces manifesting themselves in effects perceptible to the senses? The "forces" need not be personal, but rather an atmosphere supercharged by intense goodness or badness. Some recurrent noisy disturbances are attributed to "poltergeists", but the happenings are usually too trivial or senseless to be the activities of persons, even devils: they could be "forces" in operation.

If that theory is accepted as reasonable, the frequent appearance of a martyr can be explained as arising from the impregnation of a place with his holiness and need not suppose him to be absent from heaven.

# Book Review

**Proposals for a New Sexual Ethic** by Dr. Jack Dominian; Darton, Longman and Todd; £1.50.

THE article in appraisal of Dr. Jack Dominian's writings, published in this month's *Christian Order*, was completed before the announcement of his latest book, *Proposals for a New Sexual Ethic*. The significance of this book is that, in it, the author makes quite explicit what was implicit or merely hinted at in his previous writings. Yet, despite this, it, too, is a fundamentally dishonest book.

For example, he tells us that "in this book there is a deliberate policy to avoid controversy" (p. 9). Yet, a mere two pages later he states: "In this book, specific views are expressed which run contrary to the current teaching of the Roman Catholic Church" (p. 11). As though this were not controversial. Then, in direct reference to those who find it "only too easy to blame the Pope, the bishops, the priests and for good measure the teachers who perpetuate obsolete sexual value systems" (p. 22), he states: "Many will know by now that I, for one, do not find it easy to add my own to such accusing fingers (p. 22)". This, just after denouncing *Humanae Vitae* and the more recent *Declaration on Sexual Ethics* by associating himself, apparently with relish, with those who "are firmly convinced that . . . the principles guiding it (i.e. the Church's) two post-Conciliar pronouncements are not only basically unsound but irrelevant (p. 20)".

Moreover, he is not content merely with denouncing the teachings of the Pope. By virtue of his having been initiated into the gnostic mysteries of psychiatry, he also proceeds contemptuously to dismiss the phenomenon of obedience to the authentic Pontifical Magisterium as a function of the insecurity of unenlightened poor souls worried about "their own psychological and social survival" and quite "unable to survive out of their own resources" (p. 12). A similarly subjective evaluation of psychiatry could, as unreasonably, dismiss it as no more than a pseudo-science conjured up by crackpot intellectuals rightly concerned about their own mental equilibrium.



As it is, coming from Dominican, wild generalisations of this kind serve only to focus attention on certain of his own peculiarities—in particular the footnotes in some of his books where Dominican is quoted with somewhat disproportionate frequency to substantiate the Dominican point of view. A cynic would be tempted to infer from such shameless self-promotion to the pantheon of ‘authorities’ at least a subconscious awareness that, but for his so slavishly re-echoing the mind of the world within the Church, he would never have emerged from the obscurity to which posterity will dismiss his effusions.

One thing is at least certain: his oracular pose, as Counsellor of Catholic Marriage Advisory Council counsellors, would not have been possible but for the immunity from criticism enjoyed by Neomodernism’s mouthpieces in the post-Conciliar “Catholic” media of communication.

Far from being original, Dr. Dominican’s main thesis is simply a rehash with the help of psychiatric jargon, of Neomodernism’s assertion that the primary end of marriage is not the procreation and education of children. In his own words: “Sexual intercourse must from now on increasingly be seen as having the purpose of serving . . . inter-personal wholeness and realisation of potential” (p. 61). Towards this end “open-ness to life” is redefined so as no longer to have the “strictly biological exposition” found in *Humanae Vitae* (p.81) but rather to mean that “every boy and girl must reach puberty with their bodies, minds and hearts ready to be invaded by the hormonal changes which set the secondary sexual characteristics in motion” (p.78) and so that the starting point of “growth” for each person “is to consider himself as a sexual person in relationships of love with other sexual persons” (p.86). He would have us believe that by thus “emancipating” sexual intercourse from its formerly subordinate role in relation to marriage’s primary end, the procreation and education of children, marriage relationships will be made more not less enduring; that addiction to both promiscuity and celibacy will thereby be overcome, deriving as they do from attitudes “sometimes fostered and reinforced” by Christianity “in its psychological ignorance” (p.80).

Dominian's "open-ness to life" regards adolescent masturbation as mandatory, since "during this period [it] is a major component of the growth of the personality" (p.79). Moreover such is his enlightened "non-biological" concept of "love"<sup>(1)</sup> that, within this context, anything goes—oral intercourse, anal intercourse, pre-marital intercourse, uninhibited recourse to contraception, and even sterilisation.

He lists oral and anal intercourse among "the ingredients of sexual pleasure placed by the Creator within the body" which must be recognised as such by Christianity, which must "leave behind forever an attitude of trivialising these gifts of God to man which can become the springs of joy, pleasure and loving communion" (p.31). Given such flagrant blasphemy of creation, it is not surprising to find him saying: "if there are good reasons for it and sterilisation does not interfere with the fullness of the loving exchange, then within the moral framework of this book there is no basic moral reason to object to it" (p.64).

Unlike the generality of honest contraception enthusiasts, who unhesitatingly admit that contraception implies recourse to abortion as the one really reliable means of birth prevention, Dominian, quite illogically, claims to be opposed to abortion. Yet he admits that in transient relationships, "there is always the risk that a child will be conceived which may *require* (emphasis added) an abortion or adoption" (p.56). A slip of the pen? Or a Freudian slip? Given his insistence on the primacy of sexual intercourse it is not surprising that he would permit it also in pre-marital relations, so long as there is "love". In his own words: "What really matters is the encounter of persons and the presence of love" (p.58).

Dominian couldn't be more self-contradictory if he tried. On the one hand, he tells us that "effort and discipline are required for internal growth which requires and allows richer sexual functioning" (p.80). Yet, on the other hand, he insists on the right of access to contraceptives, the only advantage of which as compared with the more reliable forms of licit natural family planning now available (in particular the Ovulation Method) is that, whereas the latter requires a measure of discipline, self-control and mutual

respect, the former cannot but be conducive to irresponsibility and uninhibited self-indulgence.

The basic flaw in the Dominion approach to marriage is that, despite copious lip service to "God", he would appear to regard marriage as being essentially two-dimensional, whereas in fact it is so essentially three-dimensional that once the third, divine dimension is forgotten or even overshadowed its permanency is at once in peril. There is indeed no more insecure basis for marriage than the idolatrous "loving relationship" of two people, however mutually attractive sexually, who cannot see beyond one another. Sexual intercourse is indeed intended to be a source of joy and a means of fulfilment in marriage. But even in the happiest of sexually faultless marriages, as the bloom of youth makes way for wrinkles, obesity, varicose veins, rheumatism and other symptoms of incipient bodily decay, such fast diminishing sexual attractiveness as remains becomes increasingly irrelevant unless the marriage has from the very beginning been seen as a sacrament and as a function of the couple's love of and obedience to God.

When he wrote the immortal lines "I could not love thee, Dear, so much, loved I not Honour more", Colonel Lovelace (1618-1658) had forgotten more about marriage counselling than Dr. Dominian will ever learn unless he experiences conversion from Neomodernism to the authentic Catholic faith.

Hamish Fraser

(1) *Ibid*, p. 58: "What really matters is the encounter of persons and the presence of love".



## SHORTS

Some very good books are coming off the Mater Dei Press (St. Augustine's Abbey, Ramsgate, Kent). Three have reached me recently. One for small children, *Let Us go to Mary Our Mother* (65p), by Father Claudio Rosse, S.J. serves amongst other things as an excellent counter to the quasi-humanist nonsense which is being unloaded these days on Catholic children in Catholic schools in the name of the "New Catechetics". Then, there is a book of Conferences by Father John Keep called *Friends of the Cross* (£1.50), which I think a large number of people will find extremely helpful.

To the third of the books, *The Problem of Purity* (75p), by Father Bernard Waldron I have no hesitation in giving total and unqualified praise. It deals with a difficult, delicate and quite lovely subject exactly as it should be dealt with. It is positive, which is absolutely as it should be, yet never permissive; it is frank and straightforward, but it is never crude. I really do not know any book on this subject that I have found so excellent as this. I would place it in a class by itself. I recommend it without reserve. I hope its Author will write more on this subject. He has the touch that is exactly right for this day and age.

The indefatigable Michael Davies has written two very good pamphlets, one entitled *The Tridentine Mass* and the other, *The New Mass*. Both are obtainable from the Augustine Publishing Company, South View, Chawleigh, Chulmleigh, Devon EX18 7HL. Each of the pamphlets costs 25p. You can have them both post-free for 60p. Where the United States is concerned, readers can have both pamphlets post-free for \$1.50. The bargain is not inconsiderable. Apart from the contents, which are first-class, both pamphlets are beautifully produced. The presentation is slightly different in each case. Where *The Tridentine Mass* is concerned, the writing is very clear and very positive. The story of the Old Mass is told most beautifully and what shines out from its pages is not only the immense love which the writer has for it, but the erudition that lies behind his writing. It is immense and always—as in all his writings—Michael Davies marshalls his facts with something very close to consummate skill.

The second pamphlet, which complements the first perfectly, is controversial and directed at an article written by Mgr. Aimé-Georges Martimort, a French liturgist with an international reputation, who wrote, some months ago, an article entitled, "But What is the Mass of Pius V"? This appeared first in the French Catholic Weekly, *La Croix*, and, since then, has made the rounds of the International Catholic Press via the *Observatore Romano*. One asks, Why; for the article is the usual bundle of half-truths and innuendo with which anyone acquainted with contemporary progressive writing within the Church is now only too unhappily familiar. Martimort's effort is pathetic. It were far better that nothing were said than that this type of writing were unloaded on the Faithful. Michael Davies has no difficulty in tearing this article to shreds—in a style that is detached, penetrating and, once again, with an obvious and great wealth of learning behind it. Once again, we are very much in his debt.

And, finally, two more collections of verse—one called *Sequentia* (65p) by Isobel Macdonald whose articles we have had the pleasure of publishing in *Christian Order*. This series of traditional Catholic poems, as they are subtitled, are quite lovely—each a prayer, really; each to be thought on and prayed on. But there is one, in particular, that is serenely beautiful, a thing of rare loveliness. It is called quite simply, "Death of a Barra Child". Three times I have read it. I shall read it many times more. And, then, David Read, who dealt hammer blows in a previous volume of verse reviewed in these pages, has done it again in a second slight volume entitled, *More Meditations of a Common Catholic* (50p or \$1.00 post free). I can only say that the "meditations" are uncommonly good. They express perfectly what so many laymen feel increasingly. I recommend them particularly to higher clergy and religious. Three time a day—but *not* after meals. Their action on the digestive tract might be over-severe.

Miss Isobel Macdonald's poems can be obtained from the Author at 39, Whitehall Street, Shrewsbury, Shropshire and Mr. Reed's from 48, Howitt Road, London NW3.

Paul Crane, S.J.